THE MEMOIRES OF Mr. JAMES WADSWORT, A JESUIT that RECANTED.

DISCOVERING

A dreadful Prospect of Impiety, in the Blasphemous Doctrines (or Gospel) of the JESUITS, with their Atheistical Lives and Conversations.

Faithfully published to the World out of the Authors own Original Notes, with the particular Places, Persons, *and Circumstantial* Actions, *&c. of which himself was both an Eye and Ear-Witness.*

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THE MEMOIRES OF *Mr. JAMES WADSWORT*, A Jesuit that Recanted, &c.

CHAP. I.

The occasion of his whole families turning Papists, and of his Education in Spain *and the Colledg of the Jesuits at St.* Omers: *with a full relation of their manner of Discipline in Those Schools; laying a foundation to all* Superstition *and* Idolatry; *tending to the great Degeneracy of the* English *Gentry, and others.*

I Was born in the year 1604. in the County of *Suffolk*, in the Reign of our late Royal Sovereign, whose Eminency of vertues procured the wonder of all other Nations, and the Glory of ours. My Father was a Student in *Emanuel* Colledg in *Cambridg*, where the University and his own merits invested him with a degree of Batchelor in Divinity, and his Majesty preferr'd him to be a double benefic't man in *Cotton* and great *Thome*, in the County aforesaid, and Chaplain and Ordinary to the Bishop of *Norwich*, and after that,

his Majesty sent him with his first Ambassador Legier Sir *Charles Cornwallis* into *Spain* as his Chaplain, and joynt Commissioner, where at his first arrival the *Jesuits* held with him a Subtile Dispute about the Antiquity and Universality of the Church of *Rome*, which they made the Preface to all their Seducements, his grand opposers being *Joseph Creswell*, and *H. Walpole*, two the most expert Politicians of our Nation, who then maintained the State of the Tripple Crown; whose understanding nevertheless would not prove captive, either to their subtlest Arguments, or most alluring promises. The Ambassador seeing how wisely he quitted himself, sent Letters to his Majesty, informing him how learnedly he was accompanied. The King as he was a liberal *Mecanas* to the Learned, especially to those who were of the Clergy, sent him his Royal grant of the next falling place of Eminency in his Kingdom, as an encouragement to his further Services. Mean while the *Jesuits* perceiving how little they prevailed, used other illusions stronger than their Arguments, even strange apparitions of Miracles; amongst others, the Miracle which they pretend to be true to have happened to the Eldest son of the Lord *Wotton*, at his Death, in the City *Valedalid*, where a *Crucifix* fram'd him this articulate Sound, *Now forsake Heresie, or else you are damn'd.* Whereupon the young Lord and my Father became Proselytes to their jugling Religion, the report whereof not long after became a Loadstone also to the old Lord *Wotton*, with many others to draw them to Popish Idolatry. And so my Father leaving the Ambassadors house privately, and discarding Wife and Children and Fortunes in *England*, was conducted forthwith by the means of Father *Creswell* to the University of *Salamanca*, whereat the next day after his arrival, he was carried to the Bishops their Inquisitors house, where he was admitted with no little joy to their Church, where he prostrating himself on the ground, and the Inquisitor putting (as their Custom is) his right foot on his head, said with a loud voice, *Here I crush the head of Heresie:* the which Ceremony and others ended, after a months abode in the said University, he passed with *Creswell* to the University of *Madrid*, where the King informed by *Creswell* what had happened, was exceeding joyfull, and gave charge to his chief Secretary of State *Don Juan Idiaques*, that he should give him whilst he lived a fair *Annual* Pension out of his private purse. But here *Creswells* Policy is seen, which was in counselling him not to

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take above 50 Duckats monthly, for fear if he should take more, the Hereticks (for so his tongue stiled them) should happly say, he changed his air for profit, not Conscience: and that having left greater means in *England*, it would prove a singular Example to draw many souls after him, since it was clear it was not gain that was his Mark. Kind Reader, take notice here of *Jesuitical* Stratagems; recount a while the grief and Sorrow of my Mother, his Wife, my Brethren and Kindred; when as they hoped daily he would prove the honour of their Linage, their expectation on a Sudden was terminated in sighs and lamentings. But it's necessary I declare how my Mother, not long after, was allured by my Father thus Revolted: and having withstood for 5 years space all his Letters and inticements; with those also of the Jesuits and Priests (but where the Husband goes first, the Wife commonly follows after, it being the weakness of that Sex) was at length Seduced by one *Kelly* a Jesuit, who coming for that end with Letters from her Husband, misled her away having brought her to Sell all she had carried; her forthwith into *Flanders* with her four Children, *Hugh* the Eldest, since dead in *Madrid*, *Catherine* who died a Nun in *Lisbon*, *Mary* who now lives a Nun in a Monastery called *Camber*, by *Bruxels*; and *James* (*viz.* my Self.) These with my Mother lived and expected my Fathers Pleasure, and there having been ordered to take Shipping for *Spain*, Embarked her self at *Dunkirk* for St. *Lucas* in *Spain*, in a Ship call'd the *Hound of Dunkirk*, a Ship very famous for its feats in War; and thus through a Million of dangers (meeting with a mighty Wrack, *&c.*) we arrived on the *Spanish* Coasts, where her Husband with joyful Embracements, most lovingly welcom'd Her, and her Children. I now forthwith was brought to a School in *Sivill* to learn to write and read the *Spanish* Tongue, and having attained here to my prefixed end, was presently after Chatechised in the *Roman* Faith at *Madrid*, where and at *Sivill* I continued about 8 years; from whence, through the counsel of the Jesuits my Father sent me to St. *Omers*, where I was enshared to the Discipline of the Place after their accustomed manner.

In the year 1618. I took farewell of the Royal Town *Madrid*, and of my Father, Mother, and other Friends; and having encountred with several Difficulties in my Voyage, (which for brevity sake I omit) at last I arrived at the Colledg in St. *Omers*, which was founded about 40 years since, by the order and furtherance of

Father *Parſons*, that famous Jeſuit, who ſent Father *Flack* to St. *Omers*, with ſufficient moneys for the foundation, having before obtained of his Catholick Majeſty a Pention of 2000 Duccats *per Annum*, for the maintainance of the Students there. The firſt night I was by the Rector and other Fathers very well entertained, at Supper, and lengthen'd the meal (according to my Narrative of my Voyage) untill bed-time broke up both. No ſooner had the morning and my Self open'd our eyes, but the Rector, and Father *Creſwel* ſent for me, where they begun a Remonſtration of their Rules, Orders, and Obſervations ſomewhat ſhorter than their entertainment. Firſt, that they may take none blindfold, they Anatomized me with a general Confeſſion of all my Sins; then cloſed up all again by the Sacrament: and after this, leaſt there might be any relique of the world left upon me, they made me disinveſt my ſelf of ſuch prophane garments that I had, and the ſuperfluities of hair, but one they kept, the other they threw away. Then was I reinveſted with a Doublet of white *Canvas*, Breeches and Stockings, that had not troubled the weaver with over much pains, Caſſock and Stockings of the ſame, black and grave, the band preciſe and ſhort, with a Hatt that might almoſt cover all, and ſhooes correſpondent.

Thus accoutred, the Rector delivered me another Student to whom he gave the charge of ſhewing me Colledg, and committing me to Father *Thunder* to appoint me a Study and Chamber in the *Dormitory*, which was ſpeedily done, and the next morning I was promoted to the firſt Form, (called the Figures) there had I given me a Schedule, which contained the duties and obſervances of the houſe, which are as follows. Firſt and above all entire obſervance and duty to be performed to the Rector, as our Vice-God: next, to the Vice-Rector as his Miniſter; next to the Præfects, who are Overſeers of the Schools. The firſt of theſe was Father *Robert Drury* (who had his Sermon knock'd out of his brains at *Black-Fryers*;) The other Father *Thunder*, who appoints Chambers, and Studies, and makes them render an account thereof, keeps hours of Study and recreation, and exerciſes many of his Claps upon their breeches. The third is Father *Darcy*, Præfect of the *Sodalitium Beatæ Mariæ*, and the Refectory. Then to all the reſt of the Fathers in the Houſe, as Father *John Flood* (and likewiſe ghoſtly Father to the Students) he who is their Champion to anſwer and write againſt the Proteſtants

teſtants in *England*. and Father *Baker*, who is Burſer of the Colledg, who keeps the Bag, and provides neceſſaries. Beſides, ſpecial reſpect is due to the five Maſters of the Schools, to Father *Adrian* or *Tuſh*, (which the Students call him from his own mouth) to Father *Lacy*, the Reader of Poetry, and Maſter of the Syntax. Father *H. Bentley*, and Father *J. Compton* of Grammar, and Father *J. Crater* of the Figures, and Father *Wilſon* Overſeer of the Printhouſe. And beſides, duty is to be given to the Porter, who is the Lord *Mountague*'s Brother, (who hath not as yet been higher promoted.) Alſo to the Burſer, Brewer, Tailor, Butler, Baker, Apothecary, Shoo-maker, Maſter of the Infirmary, who over-looks the Sick; the Clerk and Cook, who are all Lay-Brothers.

Let us now deſcend to the Students, their chiefeſt Quality is Noble Blood for the moſt part; and to make Proſelytes of ſuch, the Fathers compaſs Sea and Land, perſuading them, that ſuch a Calling adds to their Nobility; for, *Nobilis non nascitur, sed fit*. Of others leſs eminent by birth it is required, they ſhould at leaſt equal, if not tranſcend in eminency of Parts and Wits, which in time would purchaſe better portions, than men more Nobly deſcended would have afforded from inheritance. The number of the firſt ſort are ordinarily about an 100, of the latter about 200. The obſervations of the diſtributions of the day is thus: Every morning the fifth hour ſummons them up, the firſt half is beſtowed in making up themſelves and their Beds; the place where they ſleep is call'd a *Dormitory*, containing three long Galleries, topping the houſe; each of theſe is furniſh'd with about fifty Beds, diſtanced onely by a partition of boards. The next half hour the Chappel doth challenge their attendance, and the Maſs their devotion; whoſoever is abſent, ſhall be ſure to have the unwelcome preſence of Father *Thunder*. At ſix, they all go to Study in a large Hall, under the firſt Gallery, where, according to order, each takes his ſeat, where they Study one hour, and in the midſt walks Father *Thunder*, and ſees they all keep ſilence, and be diligent at their Books. All are bound to be there without budging at ſeven, which is their hour of Breakfaſt; they go down two by two, with their Books under their arms, and firſt thoſe in the Rhetorick unto the Refectory, where every one hath for his part a piece of bread and butter, and beer as pleaſeth him. The loſs of this Breakfaſt is their puniſhment, whoſe names had been given up to the Præfect the day before for having ſpoke *English*. Within a quarter

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of an hour, each Boy quits the Refectory, and repairs to the Schools, from seven and a half until nine; after which time, the Præfects and Masters leave the Schools, and the Students of the three Under-Schools go up to those of the Upper, who read Greek to them till ten, at which time, every one betakes himself to his Study till eleven, then to Dinner. After they have ranged themselves awhile, the Rector and Father enter, the Elder says Grace himself, or ordains another; which being done, he placeth himself at the upper end of the Table, the others in their order. All this time the Students mouths are shut, not from eating, but speaking, bestowing their ears upon six other of their Companions disputing, three against three, in two Pews, one overthwart the other, of such things which may rather help digestion to the Fathers, than benefit their own understandings: as, Whether their Paternities had not better eat Flesh or Fish, drink Wine or Beer? and this Dispute begins and ends with Dinner. At the Fathers meal, both *Ceres* and *Bacchus* vouchsafe their company to sit, and that liberally too; their meat is what their delicate Stomachs can desire, which their Procurator caters for. Of which, and much more, you may read in *Lewes Owen.*

Now let us come to the Collegiates and their Diet: First, they are served in by Seven of their own Rank weekly, and in course, and according to Seniority, each man hath first brought him a mess of Broth, which is the Antipast; afterward half a pound of Beef, which they call their Portion; afterward an Apple or piece of Cheese, which they call their Post-past; Bread and Beer as they call for it. When they have ended the Meal, the Rector enjoyns silence to the Disputants; and then rising from the Table himself, stands and says Grace; which said, the Students first go out one by one, each making his reverence, with hat in hand, to the Rector: next after himself goes forth to hear them play their Musick, which is in a great Hall over the Refectory, thence until one of the Clock, they recreate themselves in the Garden, thence each man to his Study till two, then again to the Schools, so until four and a half (as in the morning) at their Greek and Latin Exercises; then again to their Studies until six, which is Supper-time, and in the same manner spent as Dinner, saving that six others go into the Pews, and after some short Disputations, one of one side reads the Latine Martyrology, and another after him the English, which contains the Legend of our *English* Martyrs, and Traitors toge-

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ther. The Students hear out the Relation with admiring, and cap in hand to the memory of *Campian*, *Garnet*, *Thomas Becket*, and *Moor*. After this, until seven and a half, Musick until eight, they recreate themselves together; thence to their Studies again until half an hour be past; so to their Litanies, and to provide themselves to bed. But before they dout, for the most part, they demand on their knees all the Præfects Benedictions, otherwise they take not themselves blessed: then while they are disrobing themselves, one amongst them reads some Miracle, or new Book, until sleep close up all, and Father *Thunders* noise awake them in the morning. Discipline is here enough, were it well bestow'd. Thus pass they their days and years, save *Tuesdays* and *Thursdays*, when on the afternoons they are leented to the Recreation of the open fields, on this wise: Dinner ended, we march forth out of the Colledg by two and two, Father *Thunder* himself carrying up the Rear, until we are distant about a mile from the Town, where we walk, or play at Ball, or Bowles, or other such Games, till the Clock, or our Stomachs strike Supper-time; then repairing to the Colledg, roft Mutton is our provision, not being ordinary. Now let us touch sabbath affairs, unto which, on *Saturday* in the afternoon, from four till six, and after Supper till eight, all the Students confess themselves to their Ghostly Fathers above named. On *Sunday* morning at six of the Clock, they hie to their Studies, where they read Sacred Letters until seven; from thence to the Chappel, and Congregation of our Lady, which is kept in one of the Schools. Father *Darcy*, aforesaid, being Præfect of that place, where sitting in a Chair, he exhorts all to the honour of the Virgin *Mary*, declaring to them her great Power and Miracles. All the Schools are not admitted hereunto, but only those whom the Præfect and his Twelve Consultors approve of; which Twelve Consultors are ordinarily termed his White Boys. The priviledg of this Sodality is, That they have Grains, Rosaries, Beads, Indulgences, Medals, and hallowed Grains, from his Holiness; in vertue whereof, as the Præfect tells them, being once admitted into the same Society, they may obtain Pardon of all their sins past, and at the hour of their death, *saying*, or but thinking on the Name of *Jesus*, *Mary*, *Joseph*, they are usually presented and freed from the pains of Purgatory, which otherwise, had they not been of this Society, they should have endured. Who[illegible] of the aforesaid Grains, saying one *Ave Mary*, they may, by the [illegible]

of each, deliver a Soul from Purgatory. Besides, on the day any that are in this Sodality established, their sins are remitted, swearing fidelity, and filling themselves the Virgins Slaves. On this manner each Sunday between seven and eight they spend their time, and they all go to Mass, and receive the Communion; thence to Breakfast, afterward to the Study, busying themselves in reading Divine Stories (as they stile them) till Dinner; anon, after Dinner, they hie to their Church, where they sing Vespers and Litanies to our Lady for *England*'s Conversion, having written on their Church and Colledg doors in great Golden Letters, *Jesu, Jesu! Converte Angliam, fiat. fiat. O Jesu, Convert England; let it be done, let it come to pass.* These are onely the outsides of their Profession, if you desire to rip up the heart, guts, and bowels of these treacherous Wolves (or holy Fathers) you have it in these two Particulars. I. Their Interrogatory, or Confessions. II. Their Doctrine, or Gospel. Touching the first, (because I will not spend time in this particular already published) I refer you to *Peter du Moulin*, which is entituled, *Novauté de Papisme*, where you may at large read those abominable abuses committed in their Interrogatories. Touching the latter, (*viz.* their Doctrine) I shall onely give you a taste, (some having written largely on this subject) and not of every particular, but onely some droppings, each whereof are no less than deadly poisons; but we will not fear to be infected by any of them, because (blessed be God) this Age is provided with Antidotes and precious Preservatives against that Contagion.

CHAP. II.

Their Order of the Virgin Mary *unbowell'd, with the Garbage of intolerable Blasphemies in that their* New Gospel.

THe Reader must note, that in this latter Age, the Cup of Abominations was almost drunk up and emptied, even to the very dregs, (*viz.* the Idolatries and Superstitions of the Church of *Rome*,

Rome, that Scarlet Whore) having made drunk many of the Inhabitants of the Earth therewith; but in this exigent and extremity, other Locusts came flying out of the bottomless Pit, to repair the ruines of the Romish State, and to replenish her golden Cup with a new supply of Spiritual Fornications; to which end, they have (first) revived many devilish Doctrines, half dead, and damned in the former Ages; and what in former times were scarce mentioned in converse by the worst of their Predecessors, is now by them preached on the house-tops. And (secondly) not so content, the better to fill her Cup brim-full with the Quintessence of most refined abominations, they have hatched many horrible Doctrines, and hellish Opinions, never heard of in the elder Ages; which are such exquisite Infections to a mans Soul, that the Purple Whore hath willingly thrown away a great part of her old Drugs, to make room for the new and more precious poisons confected by the Jesuits: Popery being much altered since the Jesuits started up, (which *Luther* call'd the Devils last Fart) both in their Service (as may be seen in their Missals and Breviaries) and in their Ceremonies (as appears in their Pontificals and Ceremonials, comparing the old and new together.)

Of the first sort of Poisons are these.

1. That an Image of God or Christ is to be worshipped with λατρία, that is, with the same Worship as God himself. So teach *Gretser*, and *Greg. de Valent.* and say, It is thee ommon and receiv'd opinion.

(2.) That God hath divided his Kingdom with the Virgin *Mary*, keeping Justice to himself, but committing Mercy unto her.

(3.) That a man may appeal from Gods Justice, to the Mercy of the Virgin *Mary*. These two *Biel* and *Bernardine de Bust* do teach, and *Possevine* the Jesuit highly commends those Books.

(4.) That the Pope is superior to the Emperor, not only in Spirituals, but in Temporals, and ought to have precedence before him. So teacheth *Liber Sacrarum Ceremoniarum Romanæ Ecclesiæ*, which is highly commended by *Bellarmine*, and *Possevine* also. These and many others are by them revived.

Of the ſecond ſort are theſe.

(1.) That God hath made the Virgin *Mary* partaker of his Divine Power and Majeſty (as far as he may.) So *Heratius Turſellinus* a Jeſuit.

(2.) That a man ſhall oftentimes be ſooner heard by God, through the Mediation of the Virgin *Mary*, than of Jeſus Chriſt. *Chriſoſtoma Viſit a Ciſtertian*, and is allowed by *Poſſevinus*.

(3.) That a man may Equivocate before a Magiſtrate, *Azorius*, *Tollet*, and all Jeſuits.

(4.) That Hereſie makes a man uncapable of a Kingdom, and makes him a Uſurper, who is otherwiſe a lawful King, *viz.* *Marianus Simanca*, *Bozius*, and others allowed by the Jeſuits.

(5.) That the Pope hath power not only to pronounce what is Hereſie, but after that to deprive Kings, and to diſpoſe of their Kingdoms, as he thinks beſt. *viz.* *Roſſius* and others allowed by them. With many other, not convenient here to beparticularized, which the former times never heard of, at leaſt in ſuch manner as now they be holden. But ſeeing they are all of two ſorts, either touching the Crown of Chriſt himſelf, or the Crowns of Kings, his Deputies on earth; I will deſire you to be contented with one example of both Sorts. Touching the Crowns of Kings *&c.* Thus teacheth a Jeſuit too well known in *England*. *viz.* It is the judgment of all Catholicks, Divines, and Lawyers, and it is certain, and *de fide*, that what Chriſtian Prince ſoever, doth apparently fall from the Catholick Religion, and would alſo draw others with him, doth *ipſo facto* forthwith fall from all Right, Title, Place and Power of their Kingdoms or Dominions, by force both of Gods and mans Laws, and this before any Sentence be pronounced againſt him by the Pope: and that all his Subjects are free from the Oaths they have made to Him: and they may (nay they ought) to put him down, and caſt him out from all Government as an Heretick, an Apoſtate, and an enemy of God, and the Common-weal, *&c.* And this Doctrine, is certain, undoubted, and refined. See the Book called, *Andreæ Philopatris reſponſio ad Edictum Elizabethæ anno* 91. Sect. 2. artic. 157. pag. 109. *Editionis Aug.* 1592. This *Engliſh* Jeſuit (of whom I but now ſpake) is *Arthur Creſwell*. Alas that we ſhould have to hear ſuch Doctrine taught! eſpecially by an *Engliſh* man, but

but whereas he ſtiles himſelf a *Divine and a Prieſt of Rome*, we thence conclude, that he carried no ſuch learning with him out of *England*, but found it at *Rome* concerning Chriſt. That which I have afore ſet down, is vile and wicked, and ſuch as the Elder world, and miſty times of Popery would have abhorred: but there is one impiety of late broched by one Jeſuit, (*Clarus Bonarſcius*) and *Poſſevine* the Jeſuit in the name of all others approves of it.) So horrible and heinous, that I want words to expreſs it; but this I can ſay. It is ſuch as the world never yet heard of, ſuch as the ages paſt feared not, and the future will not believe, nay ſuch as we in theſe days would not believe of our very enemies, if the Evidence of the fact made it not paſt all denyal and excuſe; for, would a man imagin that they who profeſs themſelves the Servants of *Jeſus Chriſt* above other men, ſhould conceive of Him, ſpeak to Him, and play with Him, as with a ſucking Child in his Mothers arms? Nay that is nothing, they make Him an underling to a woman, and not his Perſon only, but his Blood and Merits, comparing His blood and the Virgin *Maries* milk together, and upon compariſon find them ſo equal, that they mix them together, and in the mixture finds the milk ſo excellent, that they prefer it above and before the Blood, as a thing more precious, and with which they may not be ſo bold, as with the blood of Chriſt, and fear not to affirm that the Corruption of our Nature, and ſins of our Soul are healed as well by her Milk, as by Chriſts blood. A Blaſphemy whereat the Angels will ſhrink, and the very Devils tremble, and yet no doubt but we ſhall find Jeſuits will defend it.

Before I come to ſpeak of the Approbation of this Author [*Clarus Bonarſcius*] who vents ſuch abominable Stuff, and likewiſe a diſcovery of the Ladies of *Hall*, and *Sichem* (who are the occaſion of *This New Goſſel*) I ſhall relate to the world one particular expreſſion of a Jeſuit, who preach'd in *Auſpurg* in the year 1583, and his Text being theſe words, *We are made a Spectale unto God, Angels, and the World.* In his Sermon he compared the *Jeſuits Order* to *Nebuchadnezzars* Image: Our Father *Ignatius* (ſaith he) is the *Golden Head*, together with thoſe who lived with him: but when the firſt 10 Fathers were dead, others followed, nothing ſo good as the firſt, and theſe were the *breaſts and arms of Silver.* Then our Society being enlarged from 60 to many hundreds, it grew in *Greatneſs:*

but decayed in *Goodneſs*, and then moſt of them were Idle-bellies, and ſuch whoſe god was their bellie, and theſe are the *Bellies and Thighs of Braſs*; and then full growing in number, and falling into more Voluptuouſneſs, and carnality, they were ſo drowned in pleaſures, that their hearts were harden'd againſt all good counſel, theſe were the *Legs of Iron*; and laſtly many of us are ſuch, as though they live in our Golden Society, yet they are all together earthly minded men, and theſe be the *Feet of Clay*.

Hereupon (ſaith he) *it is out of all doubt that as our Society ſuddenly began, ſo ſhall it ſuddenly come to nought, ſeeing it daily falls from ill to worſe*; O my brethren (ſaith he) ſuch a Spectacle are we made! Now therefore, leaſt this Image of ours be broken in pieces (as that other was,) we muſt go to our Father *Ignatius*, that good Alchymiſt, and learn of him how we may be Transformed from *Clay and Iron*, into *Gold* again: Let us therefore go into the furnace and purge our ſelves. Thus far the Jeſuits Sermon. But if their lives be look'd at for the 30 years ſince he ſpake, we ſhall find, that either they could not ſpeak with *Ignatius*, or if they did; he was no true Alchymiſt, but a Quackſalver, and could not direct them; or if he did the furnace is too hot, for all the world can witneſs they are not purged from their Ambition, Covetouſneſs, Treacheries, Deceitfulneſs, and in ſpecial from their Blood, and Cruelties, (which appears in that this is their Maxim) *Niſi Religio Lutheriana ferro & igne tollatur, Eccleſ. Romana pacem & tranquillitatem habere non poterit. Unleſs the Religion taught by* Luther *be removed by the Sword, and Fire, the Church of Rome will never enjoy peace and quietneſs.* See the book called *Epiſtolæ Jeſuitarum. Libellus Agab. Barnæo 99 in Epiſt. ar.* 11. *pag.* 66.

I come now to ſhew the world the Occaſion of this Jeſuitical Blaſphemy; *Juſtus Lipſius*, a man of learning enough, but too much levity, having run over all Religions, and at laſt ſet up his reſt in Popery, fell in his declining and doting days to open *Idolatry*; and as he never troubled himſelf much with Chriſt in his life, (whoſe name a man ſhall ſeldom find if ever in his Books,) ſo at his end, wanting matter (it ſeems) to magnifie Chriſt, he writes 2 Books in praiſe and honour of 2 Idols, viz. 2 old rotten, or 2 new forged Pictures of a woman with her Child in her arms; which muſt needs be taken for Pictures of our Lady:

wherein

wherein the prophane wretch blusheth not to write, that at these 2 Images, there are more and greater Miracles wrought, than the Scriptures speak of to be done by Christ himself. A learned *Low Country* Divine wondring that such Owles durst flie abroad at Noon light, and such trumpery be set to sale in these days of knowledg wrote a short reproof of the Impieties utter'd in the first of these books, which is *De Virgine Hallensi* (of the Lady of *Hall*) wherein because the Jesuits were also touched, as being the Fathers of such fooleries, and the makers of those bolts, which such fools as *Lipsius* do shoot, thereupon a Jesuit of *Antwerp* calling himself *Clarus Bonarscius* (but his true name being *Carolus Scribonius*) taking upon him in a Jesuitical pride, the general quarrel of the whole Order of the Jesuits, undertakes to defend their innocency, and their honour against all the world, and to that end writes a book, and calls it, *The great Theater of the Jesuits Honour, Amplissimum Honoris, in quo Calumniarum in Societatem criminationes jugulatae.* Wherein after many blasphemies against Christ, and slanders against Princes, all kind of lyes against our Ministers and Professors, he comes at last to defend their friend *Lipsius*, and his Legend of our Lady of *Hall*. And after he hath abused him that wrote against it, with all despightful terms, and rail'd most artificially, wherein he excells all other Jesuits, (*Parsons* excepted) as far as they, all other Papists, he makes a transition from raying on men, to playing with God: and from disgracing Princes, to dallying with *Jesus Christ*, and not only defends the Legend of *Hall*, written by *Lipsius*, but further to shew his own devotion, he makes a Poem, not to the honour of God, or of Christ the Mediator, but to our Lady of *Hall*, and the Child Jesus. Wherein, whether the Verse be better, or the matter worse is hard to tell; but whether his Devotion therein is greater to a Creature, or his Blasphemy against the Blood of the Mediator, let the Christian Reader judge, by the Poem it self (which shall be manifested word for word, after I have shewn you the Approbation of the Author, and given you the discourse of the Ladies of *Hall* and *Sichem*, shewing you particularly the occasion of this their New Gospel.)

In the next place, I will shew you how highly the Author of this Poem is approved. *Clarus Bonarscius* (otherwise called *Carolus Scribonius*) a Jesuit now living at *Antwerp*, and of much account among them, he writ the *Jesuits Theater of Honour*

Honour (before mentioned) and ſpewed this Blaſphemy out of his unclean heart, and whereas both the Author and his book deſerved the Fire and Halter; it was ſo far from being miſliked in the *Romiſh* Synagogue, or any way cenſured; that ſince the book hath been reprinted, and the Author and his book ſtand enrolled, approved and commended (in their great Volumes ſet out for that purpoſe) for good and Catholick. *Clari Bornarſeij Amphitheatrum Honoris Jeſuitici, in quo Calvinianorum in Societatem Jeſu criminationes jugulatæ. Proſtant Palæopoli* 1605, *& poſtea* 1606. [*Palæopoli hoc eſt Antuerpiæ*] *Hæc Poſſevinus Jeſuita in Apparatu Sacro. Tom.* 1. *lit. C. pag.* 357 *Editionis ultimæ.* And it is to be noted, that theſe Volums of *Poſſevine* contain only an Inrolement and Approbation of no other other writers, ſave ſuch as are approved *Romiſh* Catholicks, and are ſet out with great and publick allowance of the *Romiſh* State. Beſides let all men know, the Book ſtands yet uncenſur'd, and the man lives ſtill unpuniſh'd, nay unreproved, or rather commended and rewarded for it; therefore this cannot be called an obſcure, or private fact of the *Romiſh* Church.

Now follows a Diſcourſe of the Ladies of *Hall* and *Sichem*, ſhewing particularly the occaſion of *this New Goſpel.* The bleſſed *Mother of Our Lord*, as the Church in all ages hath done, ſo doth ours, willingly honour, as the moſt bleſſed of Women, yet as a Creature, and as one Saved by *her Son*, that *Saviour in whom her Spirit rejoyced.* We know and acknowledg that not ſhe but the *Holy Ghoſt* hath ſaid, that *all generations ſhall call her Bleſſed:* yet we muſt confeſs, we are of that Fathers Religion who ſaid, *her Spiritual bearing of Chriſt was happier than her carnal, and Her ſelf more bleſſed by Conceiving Chriſt in her heart, than in her wombe, and by believing in him, than by bearing him, for her bearing him in her body would not have Saved her ſoul, if ſhe had not more happily have born him in her heart.* (Auguſt. lib. de Virg.) And in another place, *She was happy and bleſſed, not becauſe in her The Word was made fleſh, but becauſe ſhe heard the Word of God and kept it.* This her bleſſedneſs far be it from us to impeach, and who would not yield her all bleſſedneſs and honour that a Creature may have, of whom GOD vouchſafed to take the fleſh of *Man*? And if any of our Religion hath ſpoken any thing of Her, that may in the leaſt blemiſh her bleſſed State, it was not done in any the leaſt contempt of her, but in the zeal they bear

to

to the honour of their *Saviour*, whom they held dishonoured by the unequal comparing of her with HIM. For what will not a Christian's zeal cause him to do when he seeth his GOD dishonoured? Who would have thought that *Moses* would so carelesly have cast out of his hands, so precious a Jewel as were the *Two Tables, written with the finger of God?* And yet when he heard the Name of THE LORD Blasphemed, he forgot himself and Them, and as though he remembred *none but GOD* he threw them away, and brake them in pieces. If *Mose's* zeal makes his hastiness excusable, then no reason to condemn them, whose zeal gave passion to their passions, and caused them for the honour of the *Creator*, to forget the priviledg of a *Creature*; and I dare say there was never man of our profession, that presumed to touch the very Skirt of her glory, unless they saw her set in comparison with *God*, or *Jesus Christ*, thereby eclipsing the glory of *Gods mercy*, and the worthiness of *Christs Satisfaction*, which seeing the *Romish* Church dare offer to do, we hold it our duty to be zealous for the Glory of our God, and the prerogatives of our Saviour. If it be said they match her not with God, or *Christ*, I answer they do, and that in such a measure, as we dare pronounce *Her*, or any Angel *accursed*, who should either arrogate or accept of that, which the *Romish* Religion ascribes unto her. Too good evidence hereof hath been seen in all ages, for these 200 years last past, wherein they have fallen from honouring her as a *Saint*, to magnifie her as a *Mediator*; to pray to her as to a *God*, to trust in her as in a *Saviour*. Many particulars have been specified by several of our Writers, which by our adversaries could never be denyed, (they are so Evident) and yet were they neither *recanted* or *removed*, but contrarywise they have proceeded from evil to worse, till their Blasphemies have pierced the Heavens, and touched the Crown of the *Almighty*, and confronted the *Wounds*, *Merits*, and *Blood* of our *Saviour*, (as by and by it will appear.)

But above all, there is one, which as it is the latest, so it is the fowlest, and wherein Popish Blasphemy is at that height, as now it gives hope to all Christians, that their prayers are heard, her end is at hand, and that *her Iniquity is come up before God*, and there remains nothing but the revenging hand of God to be stretched out against her. We have it not from the report of Mercenaries, from the Letters of the Ports, from the intelligence of Ambassadors, for then our Adversaries might suspect it: nor from the re-

port

port or writings of our own men, for then let not the World believe us; but we have it from the Fountain it self, even from the *Record*, wherein it is written with the *Authors* hand. Thus it is then amongst the late devices that *Rome* hath forged to uphold their ungodly Hierarchie, a principal is their *art of Miracles*, that in many Churches they pretend to more Miracles than Sermons; but alas daily experience sheweth they are but *lying wonders*. Now because such tricks are most effectual to delude the common people, and finding their Cause had lost much ground of late in Christendom, [for in 80 years, the Pope lost all *England*, *Scotland*, *Ireland*, *Denmark*, *Sweden*, and a great part of *Germany*, *France*, *Switzerland*, *Poland*, and *Hungary*,] therefore to recover themselves and to regain credit to their forlorn cause, they have by the craft of Machivilian *Jesuits* (as *Watson* their brother Priest often stiles them) so far prvailed that scarce a month passeth, wherein some new Image of our Lady is not found, or some strange miracle and wonders heard of. Five years ago they caused a story to be written, and published, [See, the Book called *Justi. Lipsii Diva. Virg. Hallensis.*] Wherein they blush not to make people believe, that more Miracles, and greater then Christ did, have been and are daily done at *Hall*, (a Town on the borders of *Brabant* and *Henault*) by the Virgin *Mary*, at a Picture of hers in a Chappel there: and this is set out by no vulgar fellow, but by that famous Apostate *Lipsius*, that the tale may carry the more credit; and the Miracles are not of ordinary but of the highest nature for healing frenzies, feavers, convulsions, is nothing: nay, Sight is given to the blind: and whereas Christ raised but 3 from the dead (that we know of) our Lady of *Hall* (saith *Lipsius*) gave life to - at least, who were dead: Lo, here how far short Christ himself is of his Mother. And now we marvail no more, if they have written that *St. Francis did all that Christ did, and more than Christ did*, seeing the Picture of his Mother can do more than he did. *Georgius Fabricius* the Popes censor of books, in his allowance of this Legend of *Lipsius* saith, that God giveth and communicateth divine power to work Miracles not only to the Virgin *Mary*, and the *Saints*, but even to their Images and Pictures; and *Lipsius* further adds, that God suffereth so many Miracles to be done by their very *Pictures*, to defend them in their due honour, and to establish that worship which they do unto them. It seems then by Popish Doctrine, God doth more to establish the worshiping

shiping of *Saints* (and such Saints too as they please to make, as afterwards) than his own Son our Lord *Jesus Christ*? But what assurance have we for the truth of these Miracles? Or how know we that this is an Approved Picture of our Lady? *Lipsius* answers, that there was one *Sophia* daughter to the *Landgrave of Hesse*, by his Lady Saint *Elisabeth* (a Saint of Pope *Gregory* the 9*ths*, making within 4. years after her death.) This *Sophia* (saith he) as it is thought, had certain Images of our *Lady*, given to her by her mother *Elisabeth*, (was it but thought so, and must we now believe it?) One of these she gave to the Nuns of the Nunry at *Vilvord*, and that was called *our Lady of Comfort*: a more she gave to *Madam Machtild* or *Maud*, her husbands Sister, who bestowed them thus. One she gave to *Gravesland*, another to *Harlem*, (two Towns in *Holland*:) the third (which it seems stole all the vertue from the other) to *Hall*, a Town in *Hainalt*, (and this is that we now speak of;) And to add more credit to the Story, he tells us that this Lady *Maud* was Mother to that Lady *Maud*, who bare at one birth 365 Children, who were all born alive! and baptized by a Bishop: So (saith *Lipsius*) this is that Image, which now we worship at *Hall*: and thus strong a foundation hath the Story. Now we are all unbeleiving Hereticks (and like dogs deserve to be knock'd on the head &c.) if we will not believe, (as *Lipsius* assures us) that one was Dispossessed of a Devil, who was before this Image, and that without any other means; and that 10 at least were delivered from present death, but by calling or thinking upon *Our Lady at Hall*, and that 7 were raised from Death to Life, being but all before the Image; and in one Country (so ordinary a matter it is in Popery to raise the dead) all these were raised, and within the space of 20 years; Nay we must believe that when a Faulkner should have been hanged for losing his Lords Faulkon, and had the rope about his neck, and did but call to mind the *Lady of Hall*, forthwith the Hawk came flying home, and lighted on the Faulkners shoulder, and so saved his life, and this *Lipsius* is not ashamed to affirm, And the Legend reports for as great a Truth, that a Parrat (who had got out of Her Cage, and was sporting abroad) seeing a Hawk coming to seize on her, presently cryed out, *St. Thomas of Becket* save me, and instantly the Hawk fell down dead, and the Parrat was Saved. See the old Legend in Folio, of the Life of *Thomas of Canterbury*. And also those Miracles of *St. Thomas*, so far beyond

beyond Chriſt or his Apoſtles, that he tamed wild beaſts, that he preached to a Woolf, (in Specie) and converted him from his Cruelty, &c. [I wiſh they could convert themſelves] And if we Hereticks will not believe this, look in the *holy Book of Conformities*, and there you ſhall find all this, and a great deal more, and thither will we refer our Reader, (not worth ſpending time and Paper to enumerate them, except it be to raiſe our laughter, and drive away preſent Melancholy,) but we have other buſineſs, and ſo we will paſs on. [*vide lib. Conformitatum Sancti Franciſci,*] Only take notice, that I alledg theſe (or may aledg others, but that I bluſh for ſhame,) out of the book of Conformities, lately corrected from the impieties and follies that crept in, 100, or 200 years ago, and printed in *Italy* within theſe 20 years; Nay the Book hath been twice printed at *Antwerp*, and once at *Paris*, with allowance of Authority in both places, not only of the Cenſors of books, and the Archbiſhop of the place, but the matter and Miracles in the Book are confirmed with the Bulls of 2 Popes, one of Pope *Nicolas*, in 1451. the other of Pope *Clement* the 8*th*, within theſe few years. Nay *Poſſevine* the Jeſuit in his *Apparatus Sacer* hath publiſhed to the world, that *Lipſius* in the year and at the place aforenamed, did put out ſuch a work, and gives him ſpecial commendations for his labours in that, and the like in the Catholick Cauſe. And ſo far was *Lipſius* from recanting, or the *Romiſh* Church from reforming this, that he publiſhed another Pamphlet, a more ridiculous Legend, and fraught with more improbabilities, and impoſſibilities, it bears this Title——————

Joſias Lipſius his Hiſtory of our Lady of Sichem, *or of our Ladies Picture of the Craggy Rock, or Sharp hill, and of her new Miracles, and benefits at* Antwerp. 1605.

At this Image (ſaith he) are wrought Miracles of all ſorts, Apoplexies, Epilepſies, Gouts, and all kind of diſeaſes are healed. It cures the Lame, the Blind, the Deaf by heaps, not ſeldom and extraordinarily, but yearly, monthly, daily. But what credit hath the Story of our Lady of *Sichem*? even the ſame that our Lady of *Hall* hath, elſe let the Reader judg.

Neat to the little poor (but old) Town of *Sichem* (ſaith *Lipſius*) there is a mount, barren, craggy, and rough, on one

ſide

ſide thereof is a little Hillock, on it grows an Oak, and in it or faſtened to it, is a little Image of our Lady, which hath done great Miracles in times paſt, and therefore was worſhipped by the people in thoſe parts; but how is that proved? thus; about 100 years ago a ſhepherd found that Image, and put it in his boſom, intending to carry it home to worſhip it, but muſing thereon he was ſuddenly ſtruck and aſtonied, and his whole body benummed, in ſuch a manner that he could not ſtir one limb, but ſtood like a dead trunk, not knowing what to think of it, nor how to help himſelf; his Maſter wanting both his Shepherd and his ſheep, as he was ſearching, found them, and found him ſo ſtanding, who told him the whole matter: his Maſter taking the Image, went with great devotion and ſet it up in the Oak again, and forthwith the Shepherd had his limbs reſtored again, and went and worſhipped it, and ſo by their reports all the Country heard of it, who came thick and threefold, and ſo were healed of all diſeaſes (except Agues;) and ſo it continued (ſaith he) till within theſe 20 years, about which time the bleſſed Image was ſtoln or loſt, no man can tell how. (But is it not ſtrange, that if it could do theſe Miracles they would let it be loſt ſo careleſly, that ſeems as great a wonder in my mind) well, loſt it was: But what then? people went as faſt afterwards as before, and ſtill as great cures were there done as when the Image was there, and for want of the Image the people worſhipped the Oak; and why might they not? (ſaith *Lipſius*,) for the holy Image had hallowed the Tree, ſo that it might lawfully be worſhipped: (behold Popiſh devotion!) yet (ſaith he) we worſhipped not the *Tree*, but the *Image* that formerly ſtood there, and in it our *Lady*, and in her *God*. Pray obſerve, good Reader, *God gets his worſhip at laſt, tho it be at the fourth hand*: they tender it to the *Tree*, the Tree yields it to the *Image*, the Image conveys it to our *Lady*, and ſhe preſents it unto *God*. O Heavens and Earth bluſh! But to return to the ſtory; Our Lady of *Sichem* is loſt; but what then, muſt the poor Town loſe her traffick and living? No no, they will make another rather than ſo, (for that is no hard or unlawful thing in that Religion and ſo (ſaith he,) 7 years after, an honeſt devout Alderman of *Sichem* (perceiving how his and his neighbours gain came in, and how the poor Town lived) like a good Townſman, made another Image, put it in a Box of wood, and faſtened the box to the Oak, that ſo their Lady might not be loſt ſo careleſly as before. This new Image

thus made, did as many Miracles as the other, (for it was perhaps more curiously carved, and received of the virtue of the hallowed Oak unto which it was faſtened) Thus it continued certain years, till at laſt the Pariſh Prieſt perceiving they had a great Trade, beſtowed ſome coſt on their Lady, which got them ſo much, that they built her a little Chappel of boards, and there placed her. But ſtill their cuſtom growing greater every week, they ſhewed themſelves thankful to their Patroneſs, and as ſhe fill'd their purſes, ſo they beſpoke her more and more Honour, and at laſt built her a fair Chappel of Stone very lately, and in that now reſteth the Image working Miracles every day. But mark what became of the *holy Oak*? it was cut away by pieces, and carried away by devout Perſons, and at laſt it was ſo hack'd and hewn, that it was in great danger of falling, and a Councel was called in the Town, what was beſt to be done with it? and after ſerious conſideration it was gravely Concluded that it ſhould be cut up by the roots, and with a great deal of Solemnity brought into the Town of *Sichem*; Where when it came, happy was he that could get a piece of the holy Wood, whereof (ſaith *Lipſius*, and bluſheth not to write) diverſe made them little Images, and with much piety do worſhip them: others that were ſick of grievious diſeaſes ſhaved it into their drink (its great pitty it had not been Harts-horn) and ſo were healed. *See what an excellent Religion this is!* One Image hath begot many, and the firſt Image being but faſtened to the Tree, ſo ſanctified the whole Oak, that every Image made of the Tree ſhould be as good as the Image it ſelf, and every crumb of the Wood ſhould work Miracles as faſt as the Image did. Behold, he is not aſhamed to thruſt upon the World this wooden Hiſtory, for a true and undoubted ſtory. Such a cauſe is *Popery* as that it cannot continue in credit before the people, but by forging a continual Succeſſion of *lying Wonders*, for now we are made believe that the Virgin *Mary* hath 2 Images within few miles together, which hath done more Miracles in a few years paſt then God *himſelf* did in the old or Chriſt and all his Apoſtles in the new Teſtament. And yet good Reader (as God ſaith to the Prophet *Ezechiel*,) *turn thee a little, and thou ſhalt ſee greater abominations than Theſe!*

It is but very few years ago ſince the tale of our Lady of *Hal* was forged by ſome Jeſuite, and publiſhed by *Lipſius*, when withall a fair Picture graven in lead, was prefixed on the firſt page before

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the Book (viz. of the Virgin Mary *holding her Son Christ in her Arms.*) And behold the Jesuits, as tho they had gained enough by Christ already, and would now see what they could get by the Mother, begin now to call in question *His Merits*, and *Mediation*, and the dignity of his *Wounds*, and Sufferings, and at last pronounce that his *Wounds*, and her *Paps*, his *Blood*, and her *Milk*, are either all one, or else that the *Milk* is better of the two. And yet before we enter into the blasphemous *Poem*, let the Reader observe that tho the Image, be both of our Lady (as they call her) and of her Son Jesus our Lord, yet notwithstanding the Miracles are all ascribed to *Her* and her Picture, and none to *Jesus Christ*: for the colouring of which impiety, what they can say I see not, unless they dare affirm, that the Son will do no Miracles in the presence of his Mother; and it is to be observed, that the Virgin *Mary* is always pictured in their Churches, as a Woman and a Mother, and our *Saviour* as a Child or Infant, either in his Mothers arms (which is most commonly) or in her hand, that so the common people might have occasion to imagine, that what power of Over-ruling and Commanding a Mother hath over her *little child*, the same hath *She* over her Son Jesus: and that seeing the Son is but an Infant in his Mothers arms, therefore they might not wonder why *Her* Picture doth all the Miracles and *His* none; (for it is like Christ did no Miracles when he was a Child:) into these Superstitious and Blasphemous thoughts do they endeavour to drive the poor deluded people. But yet this, and all their impious speeches and practises against the honour of Christ and his Religion, are in my judgment inferior, and may all Stoop to this new Impiety of the *Jesuits* wherein the Mother is compared to the *Son*, not as being a Child or a Man, but as the *Saviour* and *Mediator*, and the Paps of a *Woman*, equalled with the *Wounds* of our *Lord*, and her *Milk* with his *Blood*. If this were written by Protestants, some might say we might report partially, or if it were a matter of old, the age might suspect it was made worse in the relation, but when it is a matter of yesterday (comparatively spoken) and comes from themselves, and in their own expres words, Partiality it self cannot cavil against it. The particular is this, *Clarus Bonnefonius* a Jesuit, or their Patron, published in the year 1626. a Volume large enough in defence of the whole Order of Jesuits, entituled——

Clarus

Clari Bonarſcii Amphitheatrum Honoris, in quo Calviniſtarum in Societatem Jeſu, criminationes Jugalatæ. Editio altera, libro quarto auctior, Palæopoli Advaticorum, apud Alexandrum Verheidon.

This Volume he erected as a Theater, yea, *an Amphitheater of Honour* in defence of the Jeſuits, wherein after he had attempted with much ſlight of wit, and in a ſtrange ſtile, to wipe away many fowl blots, with which that Atheiſtical brood had ſtained the *holy Name of Jeſus*, and after he had raked up all rotten ſlanders, and revived the calumnies that were all anſwered, dead, and buried, 40, 50, and 60 years ago, railing upon many holy and learned men, with great virulency, as never was before him, and laid high and horrible imputations upon the Kingdom of *England*, and (like a true Jeſuits imp,) ſlandered the whole Government, with foul injuſtice, and monſtrous cruelty in many particulars, and in Jeſuitical pride dared to defile the name and honour of the renowned Queen *Eliſabeth*, with words unworthy the mouth of man (if he had not been a Jeſuit,) at laſt from the defence of Jeſuits, he falls to defend *Lipſius*, (this good friend of theirs) and his ſtories of our Lady of *Hall*, and *our Lady of the craggy Rock*, and not only labours to make good all his fancies, and fables, but further to ſhew that a Jeſuit hath one trick of impiety beyond all, (and is anointed by the Devil with the Oil of miſchief above his fellows) adds a number of verſes directed to that Picture which he calls *our Lady of Hall*, fraught with ſo many Blaſphemies againſt the *Blood* and *Merits* of our Saviour, (the *Alone Mediator*) as no Chriſtian heart can patiently endure it. And if the bleſſed Virgin *Mary* (to whoſe Picture he hath Conſecrated them,) may be his Judg, without doubt, both he and his Blaſphemy will be condemned to Hell. But ſome will ſay, Shall we hear them? no: let Blaſphemy rather be buried in the depth of Oblivion, darken not the *Sun*, defile not the *Heavens*: poiſon not the *Air*, burden not the *Earth* with it, amaze not the *Minds*, terrifie not the *Conſciences* of weak Chriſtians; and aſſuredly could I *Bury it ſo*, that it might never *Live*, and quench it ſo, as it might never *Flame* again, and if this book were the only Copy in the World, I would rather chooſe to cover the ſhame of this ſhameleſs *Whore of Babylon*, than in this ſad manner to diſcover

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the *filthineſs of her skirts*, which doubtleſs will cauſe all good mens ears to tingle, and their hearts to tremble. But ſeeing the Strumpet hath the *Whores forehead*, and glorieth in her Shame, and ſoundeth out this monſtrous Blaſphemy (as with a trumpet) in the ears of all Chriſtendom, by publiſhing it at firſt, and afterwards by Divulging it in a Second Impreſſion, (leaſt the world ſhould want it) Let us therefore crave leave of our *Lord Jeſus* to diſcover *Her*, and that we may, without impeachment of *His* honour, repeat ſo foul Blaſphemy, that ſo the world may perceive what a Religion Popery is, and that we may have *no fellowſhip with ſuch abominable works of Darkneſs*.

Thus then begins the abominable Poem, Dedicated *ad Divam Hallenſem, & Puerum Jeſum.* To the Lady *Hall*, and the Child Jeſus.

Hæreo Lac inter meditans interque cruorem:
Inter delicias Uberis *&* Lateris.

In Engliſh thus.

My thoughts are at a ſtand of *Milk* and *Blood:*
Delights of Breaſt and Side, which yeelds moſt good?

Be aſtoniſhed at this, all good Chriſtians; St. *Paul* deſired *to know nothing but Chriſt, and him Crucified*, and taught the Churches to know and believe in *Chriſt* alone for Salvation, and almoſt 20 times in his Epiſtle hath magnified His *Blood*, without ſo much as once mentioning the *Virgin*, or her *Milk*; but ſome who profeſs to be His Diſciples, (or fellows rather) cannot tell whether to chooſe, His *Blood*, (the only Mediator) or the *Milk* of a Woman. Hear O *Heavens!* and be aſtoniſh'd O *Earth!*

Et dico ſi forte oculos ad Ubera *tendo,*
Diva Parens, Mammæ *gaudia poſco tuæ.*
Sed dico, ſi deinde oculos ad Vulnera *verto,*
O Jeſu, Lateris *gaudia mihi tui.*

Thus

Thus.

And ſay aloud when I the *Teats* do ſee,
O Goddeſs mother, lend thy *Breaſts* to me!
But thus I beg, when on the *Wounds* I think,
O Jeſu, give me from thy *Side* to drink.

Mark how indifferent a Papiſt is, whether he receive the one or the other: yet hearken what follows, and we ſhall hear worſe, but hearken with fear and trembling.

Rem ſcio, prenſabo, ſi fas erit, ubera *dextra,*
Læva prenſabo vulnera, *ſi dabitur.*

Thus.

Long have I mus'd, now know I where to reſt,
For with my right hand I will grai'p the breſt,
(If ſo I may preſume) As for the wounds,
With left I catch them.

Hitherto he doubted, but now he is reſolved: the Devil himſelf never doubted whether the *Blood* of God were better than the *Milk* of a Creature. So then (ſays he) I will refuſe the *Blood*, rather than the *Milk*, if one muſt be laid aſide; I will lay hold on the *Milk* with my right hand, (a thing ſo Sacred, that he craves pardon for his preſumption too,) and the *Blood* with my left, as a thing leſs Sacred, and for which no Apology is needful.

Lac *Matris miſcere volo cum ſanguine Nati.*
Non poſſum Ambrioto nobiliore frui.

Thus.

And of her *Milk* mixt with his *Blood*, I'le make
The Sovereignſt Cordial ſinful ſoul can take.

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It's a wonder in the Ceremonial Law that *Moſes* had not a command to mingle *Milk* with the *Blood* in the Paſſover, Exod. 12. 5. 1 Cor. 5. 7. For a Cordial cannot be made (it ſeems) of the moſt precious Blood of Chriſt alone. O God, thy Patience!

Vulnera reſtituent turpem ulceribus mendicum,
Teſta cui Saniem radere Sola poteſt.
Ubera *reficient* Iſmaelem *ſitientem,*
Quem Sara *non patitur, quem neque nutrit* Agar.
Illa mihi ad Peſtem procul, & procul expungendum,
Iſta mihi ad longas evalitura febres.

Thus.

Theſe *Wounds* the Sores do cleanſe, and cure full well,
Which none can dreſs, but ſcrape them with a Shell.
Theſe *Breaſts* the fainting *Iſmael* well would cheriſh,
Whom *Sara* would not, *Hagar* could not nouriſh;
The *Firſt* from me expells all Peſtilence,
The *Second* drives all lingring Feavers hence.

If they had preſcribed this, and much more to Chriſts wounds and Blood alone, they might have paſſed with praiſe, for none can ſufficiently extoll it's vertue and efficacy; but that the vertue is little or nothing without its being mixed with the Virgins Milk (and a Confection made hereof) is Impious.

Ira vomit flammas, fumatque libidinis Ætna?
Suffocare *queo* Sanguine, Lacte *queo.*
Livor inexpletâ rubigine Sævit in artus?
Detergere queo Lacte, cruore *queo.*
Vanus honos me perpetuâ prurigine tentat?
Exaturare queo Sanguine, Lacte *queo.*

Thus.

Let Ire belch fire, and luſt like *Ætna* flame;
Chooſe either, *Milk* or *Blood* doth quench the ſame.
Let *Envies* ruſt canker my heart about;
This *Milk*, that *Blood*, either will fetch it out
Or do *vain glorious* paſſions ſtuff me ſtill;
Either with *Milk* or *Blood* the ſame I'le kill.

The *Romiſh* Synagogue cannot pretend a fault that is eſcaped in the print through haſte &c. (though I have not heard they ever did, or can) for here they repeat their blaſphemous Doctrine once, twice, and again. Sure they fear the common dictates of an unſatisfied Conſcience will caſt every rational perſon into ſuch an Agony, as will fright them from fixing attendance on this execrable Stuff, at firſt hearing; and therefore they ſo impudently repeat it over and again, that it may at leaſt-wiſe catch ſuch, who together with themſelves, will heap up wrath againſt the day of wrath, and the Revelation of the Righteous Judgment of God, (whoſe damnation ſlumbers not.)

Ergo Parens *&* *Nate*, *meis advertite votis*;
Lac *peto*, *depereo* Sanguinem, *utrumque volo*.

Thus.

Mother and Son give ear to what I crave,
I beg this *Milk*, that *Blood*, and both would have.

It is not the Son and his *Blood* that will ſerve, they muſt alſo have the Mother and her *Milk*, nay they prefer the *Milk* in the firſt place. For keeping Chriſt ſtill under *Wardſhip* (as a Minor) they hold it not fit he ſhould have the place before his mother, and therefore without any neceſſity, even wittingly and wilfully they put Chriſt in the ſecond place, who was the *brightneſs of his Fathers Glory*, *and who thought it not robbery to be equal unto GOD*. But let us haſten to an end of this (if it be not endleſs and bottomleſs) impiety; upon theſe fearful premiſes he thus proceeds.

Parvule

Parvule maternis medius qui ludis in ulnis,
Qui tua jam comples ubera, jam vacuas:
Quid me reſpectas obliqua tuentibus hirquis?
Roboris in Cœlum nil habet invidia.
Sæpe quidem dixti, noxis offenſus iniquis,
Tune meas Mammas, *improbe, tune meas?*
Nolo tuas, O nolo tuas, Puer auree, Mammas:
Non ſum tam duri tam gravis oris homo:
Sed tantum Lateris *pluat unica & unica Stilla:*
Et ſaltem à dextræ vulnere gutta pluat.
Si nihil è dextrâ vis impluere, implue lævâ:
Si nihil è lævâ, de pede ſanguis eat.
Si tibi non placeo, vulnus mihi vulnera danto,
Mercedem danto vulnera, ſi placeo.

Thus.

Youngling that in thy mothers arms art playing,
Sucking her breaſts ſometimes, and ſometimes ſtaying.

Now from Blaſphemy he proceeds to plain Atheiſm, not fearing to expoſe the greateſt myſteries of Chriſtian faith, and even our bleſſed Saviour himſelf, to the ridiculous and ſcornful contempt of prophane men; Speaking unto Chriſt (God coequal with the Father, and whoſe Infancy had in it the Divine Nature annexed to his Humanity, and whoſe Humanity now reigns in glory at Gods right hand, *&c.*) as unto a ſilly Infant playing in his mothers arms, and a poor ſuckling babe, and never ſpeaks of the Virgin *Mary*, but with the Title of *Queen of Heaven*, *Lady of Angels*, *Gate of Paradiſe*, *the Fountain of Mercy*, or ſome ſuch other Titles befitting only God himſelf; or at leaſt ſhe is always a commanding Mother, and he as an Infant governed, and an obedient Child. And he ſpeaks this in the *Preſent* time too, *qui ludis, &c.* who *Doeſt play* or ſport in thy mothers arms. [For the verb can be rendered no otherwiſe.] If it be ſo, ſure St. *Paul* was much to blame to teach us, that even *the man Jeſus Chriſt, after he offered Sacrifice for our Sins, ſitteth for ever at his Fathers right hand.* [*Heb.* 5. 10. & 10. 12.] And what is he doing? not playing in her arms, not ſucking her Breaſts, but there *he ever liveth to make Interceſſion.*

Compared with, 1 *Cor.* 5. 16. *Heb.* 1. 3. *Pſal.* 120. 1. 1 *Tim.* 3. 16. *Luke* 24.

Why doſt thou view me with that look of ſcorn?
'Tis forceleſs envy that gainſt thee is born.

Jews, Turks, Pagans, Infidels, aſſemble your ſelves, here's matter enough to aſtoniſh you! The great God of Heaven and Earth, the Supream Creator, and the Governour of all things, will never Condemn any of you for laughing that Religion to ſcorn that darſt vent ſuch Impious blaſphemies! If you can have patience with me but this once, hearken with the beſt attention that your alarum'd Conſcience will give you leave, that ſo you may be confirmed, how much nearer the Kingdom of Grace and Glory you are than *theſe Jeſuits*, (and all who know them ſuch, and yet adhere to their Impieties,) if you gain but this one ſtep forwarder to Heaven, (*viz.* In fixing an Eternal hatred againſt their *Doctrine*, and *Practiſes*, not againſt their *Perſons*, (tho they could find in their hearts to murder, dam and ſink us all at once for Heretick dogs, who do but ſo much as queſtion the truth of their Divinity,) I ſay if you advance no further than this aforeſaid Step, it is abundantly worth your time, hearken then ———————————

Oft haſt thou ſaid (being angry at my Sin)
Dar'ſt thou deſire the teats My food lies in?
I will not, O I dare not, golden Child,
My mind from fear is not ſo far exil'd:
But one, even one poor drop I do implore
From thy right hand or ſide, I ask no more.

The ſubſtance of the two former verſes, (compared with their laſt ſix,) is eaſily ſeen at firſt glance, and plainly ſpeaks thus much (and would to God they could not ſpeak one ſyllable)------ Asking why Chriſt is angry with them, and chides them for deſiring that Milk wherewith he himſelf is fed, and not only ſo, but as if *he greatly Emulated ſuch a happineſs and dignity as they* (*notwithſtanding*) *had the preſumption to demand*, (viz. *to touch His Mothers paps, and to deſire to be fed with that food which ſhe reſerved for her Son to feed upon*,) as if this was ſuch an Honour that Chriſt himſelf would envie them for, (who gave his own

heart

hearts blood to redeem the World, and to purchaſe for mankind a compleat happineſs in and by their actual enjoyment of the ſame Glory which he had with his Father, before the foundation of the World (*John* 17.) not to be once compared to the childiſh handling of a creatures *Paps*, or ſucking the Virgins *Milk*.] O Romiſh Synagogue, is this the fowleſt Crime our Lord and Saviour will take notice of? If thou hadſt no greater Sin whereof thou ſtoodſt indited at the Tribunal Seat of this thy Judg, no wonder then thou makeſt ſo light of his moſt precious *Blood*; for I dare ſay thou wouldeſt not need it much. Was this it that coſt him tears of Blood? that made him in ſuch an Agony? that made his very Soul (as well as Body) an Offering to ſatisfie his Fathers wrath? Couldeſt thou find no higher Crime, but thy Preſumption in offering or deſiring to play with the bleſſed Virgins Paps? What foolery, what mockery is this? Hell ſtands aſtoniſhed at this unparrallel'd Abomination, the Angels and Saints tremble at it, and Pagans (for this very reaſon may) do deride the very name of Chriſtians for your ſakes! and will riſe up in judgment at the great day againſt this monſtrous Generation of Vipers, who call themſelves by the name of *Jeſus*, and yet thus daily Crucifie him, and trample under foot his moſt precious Blood. But to go on, they have told us the great quarrel that Chriſt hath unto them; but what is their anſwer hereunto? They plead at laſt *not guilty*, all edging for themſelves that they are not ſo bold, nor will not be ſo rude and preſumptious as to dare to entertain any ſuch thought, or to attempt any ſuch thing, as to touch her ſacred *Paps*, or to drink of that moſt powerful Antidote, or Cordial, (*viz.* her *Milk*,) no, their ambition reached not ſo high, they will therefore content themſelves with a part of his *Blood*, and Wounds, as being a thing of an inferior nature, and not comparable to the other! *I will not, O I dare not, golden Child*, &c.—— I dare be bold to ſay, the Devils fear and tremble at this horrid Atheiſm, and ſtupendous Blaſphemy of theſe *Herodians*, who under pretence of *worſhipping* Chriſt, deſigned to embrue their murderous hands in the pure and innocent blood of their Redeemer. And now by this time (patient Reader) I am perſuaded thy ears have ſent their ſad meſſage to each of thy aſtoniſhed ſenſes, therefore I ſhall not further detain thee in thy horror, but cloſe up here, (altho I have not nigh ended this their *deteſtable Poem*, (which I intended to have paſſed thro when I began to write,) becauſe we have read too much in that that's paſt,

and

and he that desires to see more may satisfie his (sinful) curiosity in reading the Author himself; or if he cannot easily come by it, let him but peruse the Romish *Psalter* (a book too common amongst all Papists) and with which I shall close up this discourse, Printed at *Paris*, in the year 1520 (or thereabouts) and the same word for word is Reprinted in 1569, wherein every of the 150 Psalms are in whole, or in part turned from *God* our *Christ*, to our *Lady*. As in the 19*th*. Psalm, *The heavens declare thy glory, O Virgin* Mary, *&c.* And Psalm 51. *Have mercy upon me*, O Lady, (thou that art called the Mother of mercy) *and according to the bowels of thy mercy cleans me from all my sins, pour out thy grace upon me, and take not thy wonted mercy from me*, &c. In the 57*th*. Psalm, *Have mercy upon me*, O Lady, *for my heart is ready to search out thy will, and in the shadow of thy wings will I rest.* In the 68*th*. Psalm: *Let* our Lady *arise, and her enemies shall be scattered*, &c. In the 72 Psalm, *Lord, give thy judgment to the King, and thy mercy to* our Lady his Mother. In the 94. Psalm, *God is the God of revenge, but thou*, O Lady, the Mother of mercy, dost bow him to take pity, &c. In the 96 Psalm, *O sing unto* our Lady *a new song, for she hath done marvellous things, &c.* In the 110 Psalm, *The Lord said to* our Lady, *Sit thou* Mother *at my right hand, &c.* Thus I might go over all the Psalms; but as he began, so he ends, in the last words of the last Psalm, *Let every thing that hath breath praise* our Lady.

Now this Book stands not onely not controlled, but even defended by the Jesuits, and those of the principal. *Greg. de Val. in vol. de rebus fidei controversis, sect. 5. lib. de Idolatria 5. cap.* 10. *Bernard de Bustis in Mariali parte* 3. *Ser.* 3.

Again, a famous Frier, and well approved amongst them, preached this Doctrine in the Pulpit, (amongst many other little better) *A man may appeal from God himself to the Virgin* Mary, *if any feel himself grieved at the Justice of God, seeing God hath divided his Kingdom with her, having reserved Justice to himself, to be exercised in this world as he pleaseth, but Mercy he hath reserved to her.* This Divinity was so well reliſh'd in the Church of *Rome*, that after he had preach'd it, he publiſh'd it under the Pope's own Patronage, and the Book was again re-printed; and the Jesuits testifie, that this is a learned and godly Book, and full of piety.

And

And *Horatius Turſelinus*, a Jeſuit of good eſteem among them, writes thus, *God hath made the Virgin his Mother* (*as far as he may lawfully*) [a modeſt expreſſion from ſuch a perſon] *partaker of his Divine Power and Majeſty*. And *Poſſevinus, in lit. H.* wrote a Book, and publiſh'd it by allowance of Authority, and ſays thus, *That Chriſt made his Mother fellow with him in the work of his Redemption.* This Book is dedicated to *Cardinal Aldobrandino.*

And a great Spaniſh Doctor, and Profeſſor of Divinity of his Order, writes thus, *We have often ſeen and heard of very many, who, in their extreme dangers, have called upon* Mary, *and preſently were delivered. And oft-times ſafety is ſooner obtained by calling upon the name of* Mary, *than upon the name of Jeſus Chriſt. Jo. Chryſoſtom. à Viſitatione, de verbis dominæ, tom.* 2. *lib.* 2. *cap.* 2. And this Book is both dedicated to Pope *Clement* the 8*th.* and receives publick allowance.

By this then it appears, that this blaſpheming Jeſuit *Bonarſcius*, in his unſanctified Poem, ſays no more in effect, than others of this damnable Sect.

The ſum of their blaſphemous Doctrine, is contained in theſe particulars following.

1. That the Virgin *Mary's Milk* may be mingled with Chriſts *Blood* in the matter and merit of our Salvation; and that a Chriſtians faith may lay hold on either.

2. That it helps and heals ſpiritual ſores and ſickneſſes of the Soul, as well as Bodily diſeaſes.

3. That it is to be preferred before the Blood of Chriſt; and that if we muſt refuſe the Milk, or Blood, we may with more ſafety refuſe the latter.

4. That though no *Man* did help Chriſt in the work of our Salvation, yet a *Woman* did, (*viz.* the Virgin *Mary.*)

5. That God hath made *Mary* partaker and fellow with him of his Divine Majeſty and Power.

6. That God hath divided his Kingdom with *Mary*, keeping *Juſtice* to himſelf, and yielding *Mercy* unto her, (*viz.* at her diſpoſal) and that a man may appeal from God to her.

7. That a man ſhall oftentimes be ſooner heard of God through the Mediation of *Mary*, than of *Chriſt.*

That

8. That Christ *is* still a little Child in his Mothers arms, and may now be so prayed unto.

9. That it is the highest presumption, and so the greatest sin imaginable, to desire to handle *Mary's Paps*, or at least wise to drink her *Milk*.

10. That the Psalms may be turned from *Lord* to *Lady*.

If these be the Doctrines of the Church of *Rome*, [and if they have recanted any, (which perhaps they may have the impudence, in after-ages, to affirm to some of the more ignorant sort of Women, seduced by them) then take notice, Reader, This their Gospel is a *Nose of Wax* in their account.] If so, as hath been evidently proved from their own Authors, then let all the Churches of God, and every Christian or Member in them, fix This in their hearts, that They who call themselves true Christians, and Members of the true Ancient Catholick and Apostolick Church of Christ, (pretending themselves *Peter's* Successors, who himself will blush to own them, when ever he rises from the dead) are in truth and reality not so, but contrariwise are *Antichrist*; none so opposite to the Doctrine and Practise of true Christianity, as they who dare presume thus hainously to disparage the *Person*, the *Wounds*, and the most precious *Blood* of Christ our Lord and God, and cast this abominable contempt upon the most glorious Office of *His Mediatorship*, who *alone trode the Wine-press of his Fathers wrath, and with whom was none.* Wherefore in short, since *Babylon* might have been healed of her Blasphemies, Fornications, and abominable Impieties, but would not; let every rational Creature [Turk, Jew, and Pagan not excepted] *forsake her, for her judgment is come up to heaven, and lifted up above the clouds.*

CHAP. III.

The several Orders of the Jesuits, *and their demeanor therein.*

NOw let us come to the Jesuits themselves, (having spoken of the manner of their Discipline over their Scholars) and to their three-fold Professions. The

The *First* and chief of them are *Machiavillians*, who do nothing but employ themſelves in matters of State, and inſinuate themſelves into the ſecrets of great ones, and giving true intelligence to none, ſave to the Pope, and his Catholick Majeſty, whoſe ſworn Vaſſals they are. Theſe obſerving no Collegiate Diſcipline, are diſpenſed withall by his Holineſs, as if they did God good ſervice, nay greater, in thus employing themſelves, than following Collegiate courſes. As for their Religion, they make it a cloak for their wickedneſs, being moſt of them Atheiſts, or very bad Chriſtians. Theſe are they that obſerve theſe Ten Commandments following. 1. *To ſeek riches and wealth.* 2. *To govern the world.* 3. *To reform the Clergy.* 4. *To be ſtill jocund and merry.* 5. *To drink good Wine.* 6. *To correct Texts of Scriptures.* 7. *To receive all Tithes.* 8. *To make a ſlave of their ghoſtly Child.* 9. *To keep their own, and live on another mans purſe.* 10. *To govern their neighbours wife.* Theſe Ten Commandments they divide into two Tables, *All for me*, and *Nothing for thee.* The charity they maintain among each other is none at all, labouring with envy and malice, &c. [as you may read in *Speed*'s Chronology, in two remarkable ſtories of Father *Parſons* and *Creſwel*, too long here to relate; and many other inſtances] as Father *Foſter*, *Flack*, *Strange*, and *Gibbins*, can ſadly teſtifie.

The ſecond ſort of Jeſuits are thoſe, who Preach, Confeſs, and teach Youth, and envy each other for the number of their Scholars, and ghoſtly Children. They are beſides in no ſmall emulation about their own worth and learning, reading to their *White Boys* (thoſe eſpecially of the Sodality, that celebrate the honour of the Virgin *Mary*) all ſorts of looſe and laſcivious Songs and Poems.

A third ſort of Jeſuits there are, (not unfitly termed Simple ones) theſe are wonderfully auſtere in their life, of a ſcrupulous conſcience, and brought up to colour the courſes and actions of the more cunning and politick ones. Of this rank ſome four years ſince was one Mr. *S.* of whom the Jeſuits got ſome 12000 *l.* Sterling; but ſince he hath ſeen their jugling and cheating, he hath left them, and returned to the true Religion, and to his Native Countrey. Of this rank there alſo yet lives Vicount *Mountague*'s Brother, now Porter of the Colledge at St. *Omers*, of whom they have got no leſs than 10000 *l.* Sterling, of whom they report, that after his death his body ſhall work Miracles, for the auſtereneſs of his life.

Of the ſame condition is Sir *Gerrard Kemp*'s Brother, who is a Caterer to the ſame Colledge, out of whoſe purſe they have pickt 2 or 3000*l.*

Theſe three ſorts and ranks of Jeſuits are grown to a Faction about the Jeſuitrices, or wandring Nuns, ſome allowing, ſome diſliking them utterly. This Order of Nuns began about ſome twelve years ſince, by means of Mrs. *M. Ward*, and Mrs. *Twitty*, two *Engliſh Gentlewomen*, who obſerve the *Ignatian* habit, and go clad very like the Jeſuits; in this onely differing from other Nuns, that they walk abroad the world, and preach the Goſpel (as they call it) to their Sex in *England* and elſe-where. The firſt who induc'd this Order of Nuns was Father *Gerrard*, then Rector of the Colledge at *Liege*; Father *Flack* and Father *More* aſſiſting him therein, though others very much oppoſed them, as Father *Singleton*, *Benefield*, and *Flood*, refuſing to give them their *Ite prædicate*, but rather adjudging them to a *retired and Monaſtical life*. However, in the mean time this Mrs. *Ward* is become Mother General of no leſs than 200 Engliſh Gentlewomen, moſt of them being Ladies and Knights Daughters, who live in their Colledges at St. *Omers*, *Liege*, and *Collen*. Their Mother-General not long after went to *Rome* (with ſeven or eight others) and procured another Colledge of them to be erected in *Rome*, where ſhe hath under her Government about 100 *Italian* Maids; and afterwards ſhe procured to be erected a Monaſtery at *Vienna*, and now ſhe is daily expected in *England*, to take an account of her She-Apoſtles labours. In a word to conclude, theſe Jeſuits endeavour to demoliſh all Orders and Places of Eminency above them. All which I obſerving, laboured with all poſſible means to get out of their clutches; and though I had promiſed them to turn Jeſuit, yet had I leave to go to *Sevil* with their Miſſion, and from thence to *Madrid*, to take leave of my Parents, and ſo to return again unto them. And thus in 1612 I departed from St. *Omers* for *Spain*, with the Miſſion, conſiſting of twelve of us, whoſe true names were, *Clifford*, *Gerard*, *Appleby*, *Conniers*, *Hausby*, *Robinſon*, *Evely*, *Naile*, *Atkins*, *Middleton*, *Farmer*, and my ſelf.

CHAP.

CHAP. IV.

Their Stratagems to prevent Revolters from their Societies, and to draw in ſimple Novices.

THoſe Scholars who are Nobly deſcended, and of rich Parentage, the Jeſuits ſtrive to allure by their honey'd words, and flattering embraces, endearing them with Pictures, Medals, *Agnus Dei*'s, &c. which they have from *Rome*. Alſo that their Baits may take the more effect, they licenſe them to enjoy all thoſe Wines and Junkets provided for their own pallats; and if White Boys, of a comely feature, they beſtow on them (though ill deſerving) the preheminence of the Schools. And with theſe is the Præfect of Muſick moſt recreated, reading to them *Ovid*, *Horace*, *Catullus*, and *Propertius*.

But for thoſe who are more grave and conſiderate, (and therefore duly weighing their Doctrine and Practiſe in the ballance of their awaken'd reaſon) ſuch of whom they begin to ſuſpect, and in whom appears a real reluctance againſt their ways and manners, &c. they have a ſecond bait; for inſtance; A Gentleman of *York-ſhire* (and your North-countrey men have generally ſhrewd pates) Mr. *Hen. Fairfax*, Son to Sir *Thomas Fairfax*, who not yielding to their inchanting allurements, one night being aſleep in his bed, two Jeſuits, clad in gorgeous white, (in imitation of the two Angels that whipt St. *Jerome*) approaching his bed-ſide with two good Diſciplines in their hands, (the ends of ſome ſtuck with wiery pricks) and having uncovered him, they did after ſo ſavage a manner raſe his skin, that he became for a while ſenſeleſs; they ſpake to him in Latin, ſaying, They were Angels ſent from the Virgin to chaſtiſe him for reſiſting the power, and reviling the proceedings of his Superiors, exhorting him to that Order, by virtue of the teſtimony given by the Virgin of their holy Order, and ſo departed. The day dawning, he found his lineaments of ſuch a purple dye, that they kept their hue a month after; but ſomewhat to allay the fury of his torment, Father *Thunder* and Father *Gibbins*

perſuaded him, it was ſome Divine correction, to the intent he ſhould take on him their habit; which he believing, he was admitted into their Society at 17 years of age.

Another example is of Mr. *William Abbington*, Son to Mr. *Jo. Abbington*, (in whoſe houſe *Garnet* the grand Traitor was apprehended) the Courſe Father *Francis Wallis*, alias *Clark*, [for they counterfeit their true names many times] one morning ſeeing him paſs by his window, he called to the Student, and told him, That a little before he paſſed by, he had ſent him a Divine Revelation from St. *Ignatius Loyola*, that the firſt Student he ſaw going by his door, he ſhould declare to him, That *He* had choſen him to be one of his Apoſtles, and that without delay he muſt be for their Order, &c. All which the young Gentleman having attentively heard, he doubted not of the truth of the Viſion, but before he would be entred a *Jeſuit*, he craved leave for a month to take his farewell of his friends in *England*; which was granted, with a conditional proviſo of his ſpeedy return; but he never returned, and utterly diſclaimed them.

Another example is of Mr. *Herbert Crafts*, ſometimes of *Oxford*, (ſon to Sir *Herbert Crafts*) who travelling to St. *Omers* to viſit his Father, was by him and Father *Jo. Hood* brought to the Roman obedience; and though his Father was a Catholick (as they term themſelves) yet he counſelled him never to turn Jeſuit. But for all that, they had a ſubtil way to draw him into their net, *viz.* by entiſing him to take on him *the Spiritual Exerciſe*, this being a matter of great honour amongſt them; which he refuſed not. The order they obſerve in taking of it is this; For fifteen days he is appointed a ſolitary Chamber, and ſequeſtred from the reſt; for theſe days he is to ſpeak with none, ſave his *Ghoſtly Father*, who directs him in the diſtribution of each day. One hour is to examine his Conſcience, what ſins he is guilty of; another time to ſay his prayers, and Office of the Virgin *Mary*; another for the hearing Maſs, and ſaying his Roſary: but the great thing the Ghoſtly Father doth, is, to give the ſaid perſon certain Meditations made by *Ignatius Loyola*, as 1. Of the Creation of the World. 2. How Man is obliged to God for his Creation, &c. 3. Of mans great Duty unto God. 4. That a Monaſtical life is the moſt certain way to ſalvation of all others. 5. What this Monaſtical life is; *viz.* to live in a Deſart or Monaſtery. 6. That all their Religious Orders were at firſt holy and ſacred Inſtitutions, but by corruption

of

of time they have loſt their ancient purity. 7. What a man is to do for the ſurety of his ſalvation, ſeeing that (as it is their abominable Maxim, with a kind of a negative limitation) any wandring from their Collegiate Society (which they call their *Paradiſe*) into the World, can hardly attain to the hope of ſalvation. 8. That that man which deſires the ſalvation of his own Soul, muſt renounce all the Doctrine of the Reformed Churches, and cleave onely to their Society, and that upon theſe conſiderations: *Firſt*, becauſe this Society is the neweſt of any, and therefore hath not had the time to corrupt and degenerate, as divers others are. *Secondly*, for that *Ignatius* their firſt Founder, is one of the greateſt Favourites of the Holy Ghoſt, [equalling him with our Saviour, in that power of caſting out Devils, &c. So *Franciſcus* teacheth: *vid. Teſtimon. Gregorii* 9. *in fine Teſtamenti Franciſci.*] *Thirdly*, becauſe St. *Ignatius* received by Divine Revelation, That none of his Order ſhould ever be damned for 200 years, [ſo that they have above 50 years yet to become more vile, if poſſible, and to fill up the meaſure of their iniquities, from this year 1678.] and this they believe as an Article of their Creed. And ſo by this means they won the Gentleman to their Order, againſt his Father's will.

In this very exerciſe I my ſelf was initiated for the ſpace of 15 days, but it was Gods pleaſure to give me more underſtanding than to be led away with the reſt.

Beſides they have other devices to gather fiſh into their net, making their young Student believe that they are well skill'd in *Chiromancy*, and can tell them their fortunes, and that ſome are born to diſaſtrous ends. All which may (and undoubtedly will) be prevented, if they turn Jeſuits. Of theſe trifling tricks, I my ſelf was an eye-witneſs.

Now let me deſcend to their moſt barbarous proceedings, which are indeed numberleſs; but for avoiding prolixity, I will here recount a few. There was one Mr. *Edward Haſtings*, at *Harlſton*, an ingenious young Gentleman, whom when they could not draw to them by the means aforeſaid, they exerciſed on him ſuch tyrannical Diſcipline, that the leaſt fault he did, they Stoically interpreted to be equal to the greateſt, and puniſh'd him accordingly: Whereupon he writ to his Friends, earneſtly entreating them to ſend for him. (Now there is no way to get out of this Colledge, or to write any Letters, or receive any, ſave with conſent of the

Rector

Rector; for they are kept as in Priſon, under Lock and Key.) But the Letters were intercepted, &c. which he perceiving, reſolved to leap over the Colledge wall; but being taken in the inſtant, Father *Thunder* clapt his buttocks, till he left him half dead, as an example, and then ſent him away with four ſhillings in his purſe, to conduct him for *England*. And thus alſo they dealt with one Mr. *Henry Taylor*, (ſince Secretary to Count *Gondamor*) and in the ſame manner they uſed Sir *George Brown*'s Son, who afterward died at St. *Omers*.

So likewiſe there was ſent to this Colledge Mr. *Eſtevelaus Brown*, Son and Heir to Mr. *Anthony Brown*, Brother to the Vicount *Mountague*, who after two years abode, wearied by their tyrannical Diſcipline, and deſirous to get his neck out of their yoak, counterfeited a Letter from his Father to the Rector of the ſaid Colledge, (who then was Father *Baldwin*) deſiring him to furniſh his Son with all neceſſaries, and ſend him over into *England*; which the Rector opening, thought it came from his Father: but the Gentleman diſcloſing this device to one of his Fellow-Students, (in whom he confided) was betrayed, and ſeverely puniſhed for his ingenuity. The Rector afterwards wrote to his Father, (the contents you may eaſily gheſs) and his Father wrote back to have him detained, &c. who remains there (to his grief and torment) to this hour. And if any eſcape them, and afterward come to be promoted, they traduce him, and brand him with all Titles of ignominy; and to this end they have their Agents in all places of conſequence, to put in againſt them; as witneſs Sir *Edward Bainham*, Sir *Griffin Markham*, the Archbiſhop of *Rhemes*, and Father *Barns*, a Benedictine, and divers others, whom I omit for brevity. I could likewiſe relate ſeveral horrid Tragedies (to my own knowledge) exerciſed in that Temple of *Moloch*, the *Spaniſh Inquiſition*, and the cruel and inhumane uſages of divers Engliſh Gentlemen, upon no ground or colour at all, onely picking and watching all occaſions (upon the leaſt word ſpoken of the Proteſtant Religion, &c.) But I have ſome things to diſcover to the world, which are not ſo much known (or at leaſt ſeldom, if ever, diſcourſed on) by the common people, and may be as advantagious to every one to underſtand, as they really are wonderful and curious. But what the end of all will be, God onely knows, before whom all mens ſecret thoughts are open and manifeſt; who holds the world in the hollow of his hand, and before whom all Nations

Nations of the Earth are as duſt of the ballance, who notwithſtanding all their ſecret and cunning Contrivances, deep laid deſigns, and deviliſh Stratagems, hath determined *to ſtain the pride and glory of all fleſh*, and to Overturn, Overturn, Overturn, until *Shilo* (that Great Prince of Peace) ſhall Reign, and his Intereſt, Name, and Glory, be exalted throughout the Earth.

CHAP. V.

The true Deſcription of that famous Monaſtery or Houſe of the King of Spains, *called the Escurial; the Worlds Wonder.*

IN the Countrey of *Segoria* upon the *Carpetan* borders ſtands a Village, heretofore of ſmall note, but now famous for the ſtately Monaſtery called *Scorialis*, or commonly the *Eſcurial*, from the droſs (as ſome gueſs) which in old time came of the Iron about thoſe parts; the former buildings of that Village were (till of late) very mean and homely, more for the profit than pleaſure of the poor husband man. The Soil about it is barren and ſtrong, afording very hard paſſages for Carts and Carriages; whereupon there is but little proviſion of Corn and Wine, but good ſtore of Cattle, by reaſon of the good feeding, and ſweet temper of the Air; whereas the more inland parts of the Countrey, are ſome what ſcorched with overmuch heat, this blows many cool blaſts, from the ſnowy neighbouring mountains, whence flows good ſtore of water, enriching the ground with graſs, and beautifying the fields with a continual greenneſs. Beyond this Village weſtward about a mile, at the foot of a high hill in an encloſed vally, ſeveral leagues from *Madrid*, ſtands that ſtately Pile, dedicated to the honour of *St. Laurence*, being the labour of 24 years; a Building of incredible coſt and Magnificence, and ſuch as no former age could parrallel; ſo that it may be juſtly accounted one of the greateſt wonders in the World. Beſides the charges of rich Veſtments, maſſy Veſſels of gold and ſilver, and other precious furniture, it ſtood the King of *Spain* (according to his book of Accounts) in

Five

1200 Sesterces, which makes (according to somes computation) about 9 millions of money, (or pounds sterling) Likewise it is credibly reported, that when the work was finished, and the Officers brought the book of Accounts, the King hearing the total of Accounts, said, I have taken great care many years, and troubled my head much heretofore to have that finished, I will now trouble my head no longer with the Charges, wherefore he commanded the Book of the Accounts to be cast into the fire.

The whole Fabrick is built in a square, except on that side towards the Kings Palace, and on the back side of the Church, looking towards *Madrid*; which seems to resemble a Cradle or Gridiron (upon which St. *Laurence* was broiled:) Every side but this extending 220 paces. Some account the whole length of it (from *North* to *South*) no less than 720 feet, and from *East* to *West* (according to common measure) 570 paces. Each corner of the Building is guarded with a fair Tower, made more for neatness than strength, and beautified (from the bottom to the top) with many fair Windows. The whole Fabrick may be divided into three parts; On the *South* side stands the Monastery of the Monks of St. *Jerom*, which takes up almost one half of it; Towards the *North* side stands the Colledg for younger Novices of the same Order, and foreign Children chosen and maintained by the King at a common table amongst themselves. Somewhat *Eastward* stands the Kings own Palace, being his Mansion in the Summer time.

Before you come to this stately Edifice, you may first observe on the outside lying before it, an open walk, beginning from the *West* side of the Monastery, and thence compassing all the *North* side, being 200 foot broad on the *West* part, between the Monastery, and the Partition, and 140 foot broad on the *North*, all beautified with a fair pavement of small square stones. In the midst according to the length of the Building, on that side where the adjoyning mountain overlooks it, a fair great Gate opens it self between 8 huge Pillars on both sides of it, one above another, upon which are four other lesser Pillars, and in the midst of the front stands a curious Statue of St. *Laurence*. This great Gate opens to the Church, the Monastery, and the Colledg; on both sides of it are other lesser gates: that on the right hand, affords a passage to the Shops of Mechanical arts for the use of the Colledg: that on the left, opens a way to the lodgings of the younger Students or Novices.

On

On the ſame ſide alſo is a leſſer gate, through which you may paſs into the Kings Palace. In a fair front over the entrance to the Church, ſtand the Statues of 6 Kings of Iſrael, upon their Pillars and Baſes, each of them 18 foot high, whoſe heads and hands are of white Marble, the reſt of a courſer ſtone.

Let us now enter into the inſide of this goodly Fabrick, and firſt when you are up the ſtairs that lead to the chief entrance of the Church, a large open walk offers it ſelf to your view, ſeparating the Monaſtery from the Colledg: In this walk are broad ſteps all along, which lead to the entrance of the Church, and thence to another open Plain, and ſo to a narrow Alley, through which thoſe of the Monaſtery on the one hand, and thoſe of the Colledg on the other, may paſs to the Church, and from thence into the lower ſtation of the Quire. Now the place where this Quire ſtands is 4 ſquare, have 3 which are accounted for the body of the Church. Adjoyning to this place of the lowermoſt Quire, is an open Court on both ſides, from which the lower Quire it ſelf, and 2 Chappels ſituated towards thoſe 2 Courts, receive their light. Above this lower Quire ſtands the Church it ſelf, with its proper Quire alſo; which Church, (beſides the upper and lower ſtations of the Quire, and the great Chappel) is 4 ſquare of it ſelf, and is ſuſtain'd by 4 Pillars, and other neceſſary props, and it hath 3 collateral Alleys and Cloyſters, after the manner of the former. In this Church are 2 pair of Organs, having each of them 32 regiſters or keys: this Church alſo hath no leſs than 36 Altars, and a ſtately Dore, by which they go into a large vault at the time of divine Oriſons, This Church is higher then the inferior Quire, by 30 foot, and the Quire of that is ſo much higher then the Church. The pavement of the Church, as likewiſe of the upper, and lower Quires, is chequered with white and black Marble; In the roof of the Quire is painted the Sun, Moon, and Stars, with all the hoſte of Heaven, in a moſt glorious manner, and on the Walls the portraitures of diverſe vertues, and ſome hiſtories of St. *Laurence*, and St. *Hierom*, The ſeats are all made of precious wood, of diverſe kinds and colours in Corinthian work. On the *South* ſide of the Church is a fair Porch, arched and beautified with diverſe pictures; in this Porch is a clear fountain, built about with *Jaſper* and Marble, having 7 cocks and ciſterns, where the Monks uſe to waſh their hands, when they go to celebrate their divine Service, the pavement alſo of this Porch is chequered with white and black Marble.

The Veſtry is next, a ſtately place, all arched and paved as the former; The Cheſts, and Preſſes, and other places, where they keep their holy Veſts, and Ornaments of the Altars, are all made of precious wood, and the walls covered with hiſtorical pictures. From this Veſtry they aſcend up many ſteps, unto the high Altar: The place where this Altar ſtands is 4 ſquare, and paved with *Jaſper* of diverſe colours; in the ſame place are certain Oratories, built for great Princes to hear Maſs in, which Oratories are diſtinguiſhed into 4 little Chappels, and adorned both on the walls and pavement with chequer'd *Jaſper*; This place where the Altar ſtands, is 10 foot higher then the Church, and they go down from thence to the Church by certain ſteps (before the great Chappel) all of *Jaſper*. Through this Holy Place (as they call it) they go into the Reliquary, where are kept diverſe precious reliques of the Saints (forſooth,) and ſhut up in their Boxes. The like Reliquary is on the *South* ſide alſo, full of rare monuments.

On the one ſide of the High-Altar, is a little houſe, wherein is diſtributed the holy Euchariſt, (a place of great holineſs and devotion ſurely) on the walls are curiouſly painted 4 hiſtories out of the old Teſtament, ſhadowing out this holy Sacrament, in the roof is portrayed the Rainbow in the Clouds, with many Cherubins and Seraphims about it.

Between this Houſe, and the High-Altar, ſtands the *Sacriſta*, within which is the *Cuſtodia* of the holy Euchariſt (as they call it) This place is built upon 8 Pillars of *Jaſper* of a yellowiſh colour, with ſome veins of white; and is ſo hard and excellent that it cannot be poliſhed, but with an Adamant. The Bars and Chapiters wrought with flowers are all made of guilded mettal; On the Baſes which hang over the wreaths, ſtand 8 Statues of the Apoſtles, the other 4 ſtand in other hollow places thereabout. Thoſe 12 Statues are cut and engraven with admirable Art, and are guilded by fire. The pavement of this *Sachriſta* is laid with diverſe kinds of *Jaſper*, and wrought in guilded mettal with Meſaik work. The two leave-dores of this holy Place, are made of the beſt Rock-Cryſtal included in guilded mettal, and are ſo tranſparent, that the inner *Sachriſta* or *Cuſtodia*, wherein the Euchariſt is kept, may eaſily be diſcerned; This piece by thoſe that have ſeen it, and all other rare pieces in the World, is thought to be the moſt exquiſite and admirable. The chief contriver of this curious

curious Fabrick, was that famous Architect *Jacobus de Frizzo*, who ſpent 7 whole years in cutting and poliſhing thoſe *Jaſpers*.

Now are we come to the *High Altar* it ſelf, a work no leſs noble and artificial, built all of fine *Jaſper* and *Marble*, whereon are placed many Croſſes, Candleſticks, and other precious Ornaments. This *Altar* is beautifi'd with many curious Pictures, and four high places for the ſaid Pictures, whereof ſome are higher than other. In the loweſt, between two painted Tables, is the place where the *Cuſtodia* ſtands; on each ſide of it are two Statues, repreſenting the four Doctors of the Church, *Hierome*, *Auguſtine*, *Gregory*, and *Ambroſe*. This *Cuſtodia* is of pure *Jaſper*, and adorned with Flowers engraven in *Jaſper* of divers colours, upon which, as upon their Baſes, ſtand all the other Statues, and Columns of green and yellowiſh *Jaſper*, with their Feet and Chapiters of gilded Metall. The ſquare Tablets upon the Chapiters, as alſo the Wreathes, and Borders, and Globes, are made of a more refined and party-coloured *Jaſper*. What ſhall I ſay more? the whole Piece is compoſed of the richeſt *Jaſper* of ſeveral colours, with Metalls caſt and gilded.

Next to the Pictures of the ſecond High Place or Hollow, are two other Statues on each ſide, repreſenting the four Evangeliſts. After the ſame order, on the third High Place, are placed on each ſide two other Statues, one of St. *James*, the Apoſtle of *Spain*; the other of St. *Andrew*, the Titulary Saint of the Houſe of *Burgundy*. On the uppermoſt High Place are the Images of St. *Peter* and St. *Paul*. The innermoſt *Sachriſta* or *Cuſtodia* (as they call it) wherein the holy Sacrament, or *Body of Chriſt* (as they ſay) is preſerved, is made with the greateſt Art that can be deviſed: It hath four Pillars of the pureſt *Jaſper*, whoſe Baſis and Chapiters are of pure wrought Gold, and ſo are the Tablets, Borders, Wreaths, and Flowers, all about the *Cuſtodia*: here and there alſo are placed many ſhining *Emralds*. The feet of thoſe Pillars are of the ſame Stone, engraved and inlaid with Gold in divers places. Three little ſquare Pilaſters, which ſuſtain the feet of the other Pillars, are of Silver, and Gilt. The Ground-work or Foundation of the whole is compoſed of the ſame Stone, interlaced with Gilded Metall. The Tablets and Squares of the Pillars or Pyramids, are of the ſame Materials with the Pillars, the Champhering whereof is all wrought with Gold. The Pyramids are made of the richeſt *Jaſper*, of a dusky colour. The little Spears or Bulls on the top, are of fine wrought Gold. The Hinges and Borders of the two-leaf'd Doors,

are Silver and Gilt. The Doors themſelves are of *Rock-Chriſtal*. That ſide of it towards the Church hath a large ſquare Window of the ſame. The two other ſides are adorned with vari-colour'd *Jaſper*, and inlaid with pure Gold; with the very ſame Materials and Artifice is the inſide beautifi'd. In the midſt of the roof hangs a precious *Topaz*, wherein is laid up the Conſecrated Body of Chriſt (as they believe) incloſed in a Box of precious *Arbate*.

We have ſeen the Church [which I affirm for truth is very tranſparent and bright in the darkeſt night.] Now follows a deſcription of the Monaſtery it ſelf: In the great Walk before the common Entrance into the Church, there is a Gate opening a paſſage into the common Porch of this Monaſtery; paſſing through this Porch, you come to a Tower where the Bells hang, together with a curious *Clock*, ſhewing both the Natural and Planetary hours. This Tower is erected from the very ground-work of the Church towards the Monaſtery, and is anſwered by another right oppoſite; there is a way alſo from this Porch of the Monaſtery to a fair Parlour, for the reſort of thoſe who would have conference with the Monks. Next to this is a moſt ſtately and magnificent Stair-caſe, with a roof and covering anſwerable. Next theſe Stairs adjoyns a Chappel, where their Maſs was celebrated whilſt the Church was building; here is alſo a Cloſet, where the Records and Writings of the Monaſtery are carefully preſerved. Through the ſame great Porch you paſs into the Court of the Monaſtery, thence to the Vault, and ſo to another Court, where under-ground is kept all the Rain-water, which gathers together in that place. Betwixt theſe two, a fair Arch is erected, together with a Cloſet of excellent workmanſhip, where many neceſſary implements are laid up.

From this Porch alſo there is a paſſage to the Porch of the Refectory, whereunto is adjoyned a Cloſet or Wardrobe, where their Veſtments are kept; which Cloſet and Porch alſo are Vaulted and Arched with a great deal of art and curioſity. This Porch is eight ſquare, having eight Windows, by which all the Galleries adjoyning receive their light. In the midſt of that Porch is a pleaſant Fountain, whoſe Conduits and Aquæducts are of *Jaſper*. The Refectory (or Dining-room of the Monks) is a moſt magnificent Piece. Next to the Chamber of Keeper of the Robes, is a way to another Chamber, for the entertainment of Strangers. Next this the Kitchin, with the Porch of it, wherein, beſides many other commodities, are divers Fountains of hot and cold Water. To the

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Refectory is joyned the Cloiſter of the Hoſpital, wherein are two great Ciſterns. The Hoſpital it ſelf is joyned to this Cloyſter, whoſe Dining-room reaches to the Kitchin Porch. Beſides theſe aforeſaid Places, there are three other Houſes, wherein are made and conſerved all thoſe things which belong to the Diſtillation of Waters. That Walk which leads from the Conduit to the Hoſpital, is for them that are recovered from their Diſeaſes, to exerciſe themſelves therein.

From that great Porch aforeſaid, is another paſſage to the Vault, where daily Orizons are ſaid: Here are pourtraied the Hiſtories of the New Teſtament, from the Annunciation of the Bleſſed Virgin, to the ſecond coming of Chriſt. In the midſt of this four-ſquare Vault, or Cloiſter, is a pleaſant Garden, diſtinguiſhed into divers Beds and Knots moſt curiouſly; in the midſt of it is a pretty Fabrick of eight corners, repreſenting the form of a Church, built of a black Stone, and adorned in the inſide with diverſe coloured *Jaſper*. In four of the corners ſtand four great Giants, vomiting Water into four Marble Ciſterns. In the midſt of this Arbour lieth the principal Path of the Garden. Now from the ſaid Vault you paſs to the Chapter-houſe, and another Houſe like it. Theſe two Rooms, together with their Porch, have their roofs ſet forth with moſt exquiſite Pictures, and their Pavement chequer'd with white and black Marble; round about them are ſeats for the Monks, and each hath his ſumptuous Altar. The way to the Monks Cells is from the great Porch alſo, wherein by winding Stairs you aſcend to the Priors upper Cells, and other Chambers and Cock-lofts beſides, all covered with Lead. The Prior's lower habitation is an excellent Building, all vaulted and arched, exhibiting divers Hiſtories of holy Scripture, which are included in artificial Crowns and Studs, wrought with Flowers; the Pavement alſo is chequer'd with white and black Marble. The Prior's upper Cell is built towards the *North-weſt*, on both ſides of which are the Cells of the other Monks. The Chamber or Dormitory where the Novices lodge, joyns to the Monks Cells. The Monks Beds are all in a row, over the Wardrobe or Refectory.

We come now to the Library, which is ſeated above the chief Entrance to the Monaſtery; it is 185 foot long, and 32 foot broad, in whoſe arched roof is the repreſentation of divers Arts and Hiſtories; to which place is joyned another Room for the uſe of the Library. The Library it ſelf is diſtinguiſhed into three

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Partitions: In the firſt and principal are painted all the Arts and Faculties, and at the foot of every ones Picture, all the Books of that Faculty, marſhall'd in ſeemly order, all gilt, and of the ſame binding. Here is to be ſeen a great Parchment-book, wherein are exactly expreſſed in their proper colours all kind of living Creatures which are known to be in the world. The other Partition contains nothing but ancient Manuſcripts of Divinity, in Latin, Greek, and Hebrew, with the Pictures of the ſeveral Authors ſet before them. The third room is furniſhed onely with Manuſcripts of diverſe Faculties and Languages, the Authors whereof are in like manner expreſſed to the life.

We come in the next place to deſcribe the Colledge and the Kings Palace; theſe two take up the *North part* of the Building; their Porch is an open Gallery which lies before the Church, over againſt the great Porch of the Monaſtery. To this Porch is joyned another, by which the Youth, who apply themſelves to Learning, paſs daily into a little Room to hear *Mattins* and *Veſpers*; this place is ſhut up with three Brazen Gates. In the great Court ſeparating the Colledge from the Monaſtery, is a common paſſage to the Schools, where are taught all Arts, but eſpecially Law, Phyſick, and Divinity. This place hath its peculiar Courts, and Cloiſters, and Galleries, to one of which adjoyns the Refectory of the Colledge, with its Porch; near the Porch ſtands the Kitchin, between its proper Court, and the Court of the common School; to which is joyned the Childrens School, and their Refectory. On the *North* ſide, through a narrow Gate and Entry, is a Paſſage to the Kings Palace. In the Porch or Entrance are three Manſions or Offices, with their Courts, built partly for thoſe who overſee the Purveyance of Corn and Victuals, and partly for the uſe of the Kitchin. Theſe Houſes are joyned together for the ſervice of divers Tables.

By the ſame Porch is a way to a fair Room, where the Nobles of the Kings Bed-chamber, the Captains of the Guard, with others of Noble rank and quality, do Dine and Sup daily. This way alſo you may paſs to the Galleries, and other Offices belonging to Diet and Workmanſhip. Thoſe Galleries round about contain other Chambers both above and below. On the ſame ſide is another Portal, by which they paſs from the Palace to the lower Quire, Church, Colledge, and Monaſtery. Near to this Gate is a Walk, where the Kings Watch and other Officers uſe to meet. Towards

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the *East* side are lodgings for Ambassadors, which reach to the great Porch, and run out as far as the Palace: In the same Court are other houses for the Kings own use, and from hence by a Gallery through a stately Portal you enter into the Kings own lodgings built behind the Chappel, where you meet with an open Court, with Porches and Cloysters. On the *West* side next the High-Altar, is another Gate whereby the King passes to the Monastery, the Colledg and other Offices of the Court; The Kings Porch looks towards the *North* side of the Church. Hereupon the Church wall is curiously painted, the famous battle of *Higuervela*, wherein King *John* the second overthrew the Moors, and Saracens of *Granada*, which Picture represents the story most exactly, and shews both the order and manner of their Fight, with the several habits and weapons both of horse and foot, which were then in use. This Picture was drawn from the first Copy, which was made at the time of the battle in a fair Linen Cloath above 130 foot long, and found since by chance in the Tower of *Segovia*, which History the King caused to be painted again upon that wall for a perpetual remembrance of so noble a victory: This Piece is well worth the sight.

In the last place we come unto the Garden, lying towards the *East* and *South* part of the Buildings. It reaches 100 (yards) in breadth, and is distinguished into many curious knots and beds, *&c.* Set with all kind of herbs and flowers, and watered with many pleasant Springs and Fountains; This Garden is much higher than the Orchard adjoyning, and you ascend from hence thither by a walk of many stairs, set with trees on both sides.

There are accounted to be above 40 Fountains of pure water within this Monastery.

There are so many Closets and Keys belonging to this Monastery, that there is a special Officer appointed to be master of the Keys, which Keys are kept in a Closet by themselves, and are esteemed to exceed some thousands.

The third part of this famous Monastery of St. *Laurence*, is possessed by 30 Monks of the Order of St. *Hierom*, whose yearly Revenues amount to above 35000 *Spanish* Ducats, and the rest goes to the King and his Family.

To Conclude, it is furnished with so many Halls, Parlours, Dining-Rooms, Chambers, Closets, Offices, Lodgings, and other

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neceſſary Rooms, that it may well ſuffice 4 Kings at once to keep their Court in. There are certain credible reports of men of repute and underſtanding, that ſome years after King *Philip* the ſecond had begun this great Work, he coming thither with the Earl of *Lemos*, and having ſhewed him the plot, and diſcloſed his purpoſe in finiſhing ſo great a piece of Work, which would amount to an incredible Charge; he demanded the Earl to tell him freely what he thought of the Work? The Earl ſtoutly and with a noble Spirit anſwered the King, thus, Your Majeſty, as You are the greateſt Monarch of Chriſtendom, ſo are you reputed the wiſeſt amongſt Kings; now conſidering the great charge your Majeſty is at in your Wars in *Italy*, in *France*, and the *Low-Countreys*, with the Great Turk, and elſewhere, together with your ordinary and extraordinary expences, and the likelihood of Wars with the Queen of *England*: All theſe things conſidered, it would be a blemiſh to your Wiſdom, if your Majeſty ſhould go forward with this Building, and the charges will make you ſink before it be finiſhed. The King replied that notwithſtanding all his Wars, and other charges, He would go on with This, and hoped by the grace of God to ſee it finiſhed, and to take pleaſure and comfort in it in his life, (the which he did, and enjoyed it - years,) and that after his death it ſhould be a Receptacle for his bones, and likewiſe for the Kings which ſhould ſucceed him; to be for a Court in their lives, and a Sepulcher for them after their deaths.

And now (Reader) you have had the true and exact relation of This Mighty Structure, which for Beauty and Riches, *&c.* may be worthily eſteemed the wonder of the World (exceeding *Solomons* Temple) in ſeveral reſpects, if it may be lawfull to compare the *True Church* of the living God (which was a figure of the Heavenly Jeruſalem above) with this, which (for all its Splendor, *&c.*) is but the *Seat* of that Black Prince, who hath *here* transformed Himſelf into an Angel of Light, or purpoſe by this means to delude (if it were poſſible) ever Gods own Elect. Thus by Captivating the aſtoniſhed Sences with *This Gilded Appearance of True Religion*, and ſpecious pretences of Chriſtianity, for they only *Garniſh* the Statue and Sepulcher of *Chriſt*, his *Prophets* and *Apoſtles*, *&c.* and at the ſame time murder all who teach their bleſſed Doctrine, and live their lives, (at leaſt are ſetting *Their* examples before their view,) on whoſe charge the righteous blood of all the Prophets, Apoſtles, and Martyrs (nay of Chriſt himſelf)

himſelf) will moſt certainly be laid, (without a true repentance) when the glory of this *Babyloniſh Synagogue* ſhall be laid in duſt, and driven like the chaff, before that great and terrible Tempeſt and Whirlwind of Gods wrath, which is haſting on apace; and who ſhall abide This Day? Who ſhall ſtand when God doth This?

CHAP. VI.

Camilton's *Diſcovery of the devilliſh Deſigns and Projects of the Society of Jeſuits of late years.*

WHat *Marcus Cato* ſometimes ſpoke concerning the *Roman* South-ſayers; that he wondred how they could forbear to ſmile upon each other, ſo often as they met, may not unfitly be applied to the *Jeſuits*: It is a wonder that one *Jeſuit* when he looketh upon another doth not ſtraightway burſt forth into a laughing outright, they being amongſt themſelves privy to ſuch impoſtures practiſed upon the people. I ſpeak not touching your ſimpler ſort of *Jeſuits*, from whom theſe more reſerved and cloſer practiſes of the Society are altogether concealed, either in reſpect they are not held wiſe enough (forſooth) to be acquainted with them, or that they are thought too devout to entertain them, or elſe in regard of their ſhort continuance in that Society: for all ſuch are ſo kept ſhort through ſeverity of Diſcipline, that not one of them except he be wondrous quick of ſent, can ever ſmell out in the leaſt meaſure what knavery is therein practiſed under a ſhew of Holineſs. My diſcourſe onely toucheth the prime and principal fellows of that Society, their *Regents*, *Fathers*, *Provincials*, and *Generals*; all which, are ſo univerſally and joyntly tainted with all manner of wickedneſs, but eſpecially with Whoredom, Covetouſneſs, and Magick, that indeed any reaſonable man may think it little leſs then a Miracle, if a *Jeſuit* of this rank meeting ſuch another upon a ſudden, and beholding, as it were, another picture or lively repreſentation of himſelf, ſhould have power to abſtain from laughing outright.

I therefore thought it not amiſs, conſidering the premiſſes, to lay open to the world ſome particular paſſages, and practiſes of that Society, of the greateſt part whereof my ſelf have been an eye-witneſs, and ſome part whereof hath been related unto me by *Jeſuits*, whom I am able to name, and will undoubtedly nominate, if they ſhall but dare in the leaſt manner to lift up their tongues againſt me, or to contradict what I have written.

Firſt of all then, at your entrance into any Colledge of *Jeſuits*; eſpecially, if it be ſcituated in or near unto any large, and populous, and rich place. But alaſs, why do I ſay, if it be built there (ſeeing they have no Colledges in any poor, mean, or obſcure place) At your firſt entry, I ſay, into ſuch a place or Colledg, take principal notice of the Porter of their Gate, and him you ſhall find to look like unto the picture of a very *Charon*, or rather a *Cerberus*; For the moſt part you ſhall obſerve him to be a man of very great years, or if he be younger, he is a fellow of moſt approved truſt and ſecrecy. And this is the man, if any ſuch there be, who is well skilled in all the myſteries of the *Jeſuits Cabal*, or reſerved *Divinity*.

In this fellows keeping is great ſtore of apparel both for Men and Women of every degree and calling. And with this apparel do the *Jeſuits*, habit themſelves according to the quality that every one findeth himſelf ableſt to perſonate, and ſo practiſe wonderful Impoſtures in the World. For at ſometimes being habited like *Soulidiers* very gallant, they walk in the ſtreets and high-ways, *Whoring* and *Swaggering* in the publick Stews At other times in the civil habits of *Citizens*, profeſſing themſelves to be of the reformed Religion, they pry up and down and liſten in Inns, in Play-houſes, in Taverns, upon the Exchange; and in all places of publick meetings, whereſoever there is any frequent reſort, what the people ſpeak up and down concerning them, what conſultations are abroad, what manner of Action is ſet afoot in any part. Another while, like Doctors of *Phyſick*, or of the *Civil Law*, with great Rings on their fingers, avowing and purpoſely profeſſing themſelves to be Papiſts; whereſoever they know any of the Common ſort that is wealthy and hath ſons, they deviſe ſome cauſe of buſineſs with them, and inſinuate themſelves into their acquaintance by ſtrange fetches, and in Concluſion do adviſe them to bring up their ſons in ſome School or Colledg of *Jeſuits*, affirming that themſelves have been educated by them, and

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that they have ſo profited under them, that (God be thanked) they never had cauſe to repent thereof: And ſometimes again apparelled like Noblemen, and compleatly attended, they cauſe Coaches to be provided abroad, and frequent the Courts of Princes, as giving attendance upon Ambaſſadors of foraign States, and ſerve as Intelligencers to unlock the Cabinets of great Potentates.

Nay further, I have known them to make ſhew of being baniſhed perſons, and to crave collections amongſt Proteſtant Divines, purpoſely to learn under-hand what ſuch men write againſt them: yea ſuch were thoſe men for the moſt part, who ſo miſerably deluded ſo many Reverend men in many places by ſiniſter ways under that habit, furthering the deſigns of their Society, and breeding diſturbances in the reformed Congregations.

But you will ſay unto me, whereto, I pray you, ſerveth ſo much womens apparel, or what is their end in depoſiting ſo much in the keeping of the Porter of their gate? Attend, and I will tell you: No Pander, that ever *Terence* or *Plautus* mentioned in their Comedies, was ſo nimble at the trade of winning pretty wenches, as are the *Jeſuits* at this day, but eſpecially that Porter of their gate, whom I mentioned but now.

For, that which the Confeſſors themſelves are not able to wring out of them by Auricular Confeſſion in their Churches and Chappels, this fellow knoweth how to win from them by flattering ſpeeches, with wonderful pleaſing and delightful toys, eſpecially if he meet with a poor widdow, or any ſuch ſilly woman which ſendeth her child to the Colledg now and then for an Alms; or with ſome Landreſs, or Spinſter; Whom ſo ſoon as this baſe Pander hath once but allured to come to his net, although her apparel be never ſo old and tattered, yet he hath gay Gowns enough in ſtore, with accoutrements ſuitable, wherewith he can make her both trick and trim, which when he hath done, he knoweth how to convey her through many ſecret paſſages and by-ways to his *Venerable* Maſters, the Fathers of the *Society*. And yet he never doth this in the day time, but near upon the ſhutting in of the Evening, and then they make away the whole night in Riot and Luxury, with Revelling and Dancing, the younger ſort and Novices of the Society being kept far enough from Diſcovery thereof.

For they have for the purpoſe certain Vaults framed like Chambers, and rooms under ground, as had thoſe ancient *Romans*, who

firſt deviſed their Stews in Vaults, whoſe inclination to all carnal laſciviouſneſs was ſo great, and ſo brutiſh, that the Senate of *Rome*, fearing the juſt anger of their gods for the ſame, utterly ſuppreſſed thoſe *Lupanaria* or publick Stews.

And thus much for the Jeſuits Porter of their Gate: onely I muſt not forget to tell you this one thing, that if any party who by chance ſhall come to the ſight of ſuch and ſo great a Wardrobe, do demand with admiration, what is the end or uſe of it, anſwer is made unto them, that it is the Wardrobe, reſerved purpoſely for acting of Plays: but that is the leaſt part of their intention to my knowledg.

Moreover, when thou entreſt into any of their Churches, make account that thou walkeſt under an heaven of Iron: Bloody *Mars* is over thine head, not that Prince of Peace; below thee is the very pit of Hell, and a ſhop of Tormenters.

I now do relate in good earneſt, what mine own eyes have ſeen; At *Prague* in *Bohemia* upon the roof of their Churches are thouſands of Iron Bullets, Whips, and Fire-Balls, ſuch as the *Bohemians* uſe; upon the ſides are placed pieces of Ordnance, with a great number of Muſquets and Harquebuſhes, with Pikes and Halberts. In the middeſt, where the Arches meet, are great heaps of huge Bullets of ſtone. And the like preparation have they alſo made at *Cracovia*. Nor do I make queſtion, but that upon due ſearch their Colledges in other places, would appear as well provided.

But ſome man may perhaps make queſtion. To what end Religious men ſhould make ſuch preparation, or what need can there be ſo to do? I confeſs the matter at the firſt ſight aſtoniſhed me, and my beſt underſtanding was exceeding ſtrange: but thus ſtandeth the caſe.

The *Jeſuits* know well enough, that the courſes which they have taken formerly, and now every day do take, are ſo indirect and turbulent, as maketh them odious to all ſuch as they live amongſt; yea, to very Papiſts themſelves, at leaſt to the wiſer ſort of them, in reſpect of many things which they have done both tumultuouſly, and wickedly, whereſoever they have got footing in the leaſt manner. For they have no regard of any, they ſpare not to root up the very *Catholicks* themſelves, ſo that they may pleaſure the *Popes* Holineſs therein, though it were with the betraying of their Countreys, and ſetting the whole Chriſtian world

world in a combuſtion. And therefore becauſe they are in daily fear to be maſſacred by thoſe among whom they live, they make this provident and timely prevention by Warlike preparation.

For indeed they are afraid (as I my ſelf have heard them confeſs) leſt it might befall unto them as unto the Knights *Templers*, who notwithſtanding they were forward enough to ſerve the Pope at all times, and as good Catholicks as could be wiſhed in the matter of Religion; yet for their too much Ambition and Covetouſneſs, whereby they became inſupportable, they were by conſent of all *Chriſtian* Princes, and not without approbation from the Pope himſelf, put to the ſword all at an inſtant, and utterly rooted out almoſt in a moment; as ſometimes were the *Pythagoreans*, thoſe very *Jeſuits* in effect, among the Heathen, ſerved throughout *Italy*, and the Provinces adjoyning.

Now the reaſon wherefore they do make choice to lay up their Arms and Munition in their Churches, is onely this: For if when any Inſurrection or rebellious tumult ariſeth in a Province, the Papiſts come thither to help and aſſiſt them; by this means they have Arms for them in a readineſs upon a ſudden: but if any who are of contrary Religion come thither to do them wrong, or to ſteal any thing from them, they have Munition and Stones above-head, to deſtroy them withall before they be aware. And is not this (I pray you) the ready way to make *the Houſe of Prayer a Den of Thieves?*

And yet by your patience, if you will but attend, I ſhall relate things more ſtrange and horrible than theſe, in reſpect whereof, the things I have related hitherto may well ſeem tollerable, I may almoſt ſay innocency.

Under the Pavement of their Church at *Gratz*, and elſe-where, to my knowledge, are Vaults and Buildings under-ground, whereunto there is no way but by ſtairs and ſteps: Here have they hoorded up (like to that *Cacus* whom *Virgil* ſpeaketh of) all their Prey and Treaſure, and do obſcurely conceal a world of wealth: ſo profeſſing poverty, not onely with publick conſent, but alſo with incredible pleaſure, ſuffering the ſame with admirable patience, and curſing to the pit of hell all ſuch as are poor againſt their wills, as unworthy of ſo bleſſed a Croſs.

But as for this their Treaſure, for the moſt part it is ſo contrived, that it is buried directly and perpendicularly under their greateſt, and chiefeſt, or moſt eminent and higheſt *Altar*, and ſo they

they ſhall be ſure, that when they chant Maſs, they ſhall *Sacrifice* to *Mars* above-head, and to *Mammon* below.

Now furthermore, in their Vaults under-ground they maintain a very ſtrange *Library*, of Cords, Halters, Racks, Swords, Axes, Iron-pincers, Stocks, Torches, Pillories, and ſeveral Inſtruments of Torture, wherewith and whereunto poor Wretches being tied faſt, are joynt by joynt torn aſunder, as many as fall into the hands of theſe Tyrants, who are far more cruel in this kind, than *Mezentius* or *Phalaris* ever were.

Nor are they without a Devils Coat, and a long Steeple-crown'd Hat, with black Feathers, a jagged Doublet cut and ſlaſhed, Breeches puffed out and bagged like Bellows, down to their ankles, ſuch as would even make a man affrighted to look upon them.

But perhaps he that readeth this relation, will wonder to what end Religious perſons, who profeſs themſelves the *Diſciples* and Followers (as they would have all men to believe) of our moſt meek Saviour *Jeſus*, ſhould make ſuch proviſion. I will reſolve you this queſtion alſo, if you pleaſe to attend.

With ſuch Inſtruments as theſe doth the *Society* captivate the underſtanding of their Diſciples unto Jeſuitical obedience; for if in the leaſt matter they get any hint of ſuſpicion againſt any of their Novices, that he will not be conſtant, or that he deſireth to eſcape from them, and that he is likely to betray the ſecrets of their Society, they clap up ſuch a Fellow in a fair pair of Stocks, and having macerated him a long time with hunger, and cold, and want of all bodily comforts; at the laſt they make an end of him with ſome exquiſite tortures, and killing torments. I do not belie them, I write nothing but a truth. There was at *Gratz*, about three years ago, a young man named *Jacobus Cluſſeus*, a Youth of an excellent and pregnant wit; this man did they lay hands upon, and miſerably tormented him by whipping and ſcourging, for a matter of no moment, and becauſe he told them plainly, that he would renounce their *Society*, and complain publickly (if ever he got liberty) for this and other ſuch wicked dealing towards him, they clapped him up into ſuch a Priſon under ground as aforeſaid, from whence he was never ſeen to come out again alive.

Nor did any of us that were Novices make queſtion, but that he was made an end of with moſt exquiſite torments.

And how many Women, think you, have been devoured and eaten up in the ſame Gulph? How many young Children ſlain?

How

How many young Men, that have been ſole Heirs of very large and ample Patrimonies, have been made away by them? I do not ſay, I think, but I believe, and am firmly perſuaded, ſo often as ſhrieks, and cries, ſighings, and moſt woful lamentations, were heard in the night ſeaſon, the hearing whereof would put a man into a cold ſweat all over, and make his hair ſtand on end; though our ſimpler Novices believed them to be the Souls of ſome lately departed; it was nothing but the ſhrieks and mone of Children lately murthered, or then a murthering.

Moreover, that the extreme and devilliſh malice of *Jeſuits* may be in nothing defective, they are accuſtomed, divers times, in thoſe their Vaults under ground, to make the Devil very fine ſport; putting on terrible diſguiſes, they cauſe ſome of their Novices to be called down to behold their Tragedy, upon whom they will ruſh ſuddenly with an horrible yelling noiſe, to make trial (forſooth) of their courage and conſtancy.

For if they find any to be timorous and fearful, they admit not ſuch a man to the ſecrets of *Magick*, as accounting them cowardly and degenerate, but appoint them to ſome of the inferiour Arts: but ſuch as appear to be of bold and undanted ſpirits, they take ſpecial notice of them, and reſerve them for ſerious imployments.

And yet they are not always ſucceſsful for all this, as appeared by that which hapned at *Prague*: For whereas there were five principal *Jeſuits*, who being habited as Devils, made ſport with their Youth. It ſo fell out, *That there was found to be a ſixth in their company, before they were aware, and he queſtionleſs was a Devil indeed, who catching up one of the perſonated Devils in his arms, gave him ſuch a kindly unkind embrace, that within three days after he died of it.* The fact was common talk at Bakehouſes and Barber-ſhops, and at every Table diſcourſed upon all over *Prague*.

And yet for all that, the reſt of them, as nothing amazed with this *Tragical event*, dare ſtill, in an heighth of obſtinacy, proceed in that moſt ungodly and devilliſh ſtudy of Magick.

Now amongſt that whole Society, the prime Man for a Magician is a *French Jeſuit*, whom the King of *France* himſelf had in ſo high eſtimation, That he admitted him not onely to his Princely Table, but alſo to familiar conferences in private; concerning whom, the *Jeſuits* themſelves did make their boaſt, That he had

had a Glaſs made by Art-Magick, wherein he could plainly repreſent unto the King whatſoever his Majeſty deſired to ſee; inſomuch that there was nothing ſo ſecretly done or conſulted upon, in the moſt private room of any Cloiſter or Nunnery of other *Orders*, which he could not eaſily and inſtantly diſcover and diſcloſe, by help of this his Inchanted, or rather Deviliſh Glaſs.

And indeed it was by the art and means of this *Magician Jeſuit*, that their Society was confident, *That they ſhould be able to draw on their ſide one of the moſt Potent Princes of the Empire, albeit a Proteſtant; forasmuch as he was obſerved to be ſomewhat delighted in the ſtudy of Magick.*

Now as for thoſe whom they take in as Novices to be inſtructed in this way, they expound unto them thoſe nine hundred Propoſitions, which *Picus* Earl of *Mirandula* publiſhed at *Rome*; as alſo the Book of *Johannes Trithemius*, together with a Tract or Treatiſe touching Abſtruſe or hidden Philoſophy, written by *Cornelius Agrippa*: Likewiſe *Theophraſtus*, concerning the Conſtellations and Seals of the Planets; with the *Steganographia* of I know not what Abbot, and the Art of *Paul* to procure Revelations, meaning St. *Paul*, whom they affirm to have been inſtructed in the Art *Magick*, and thereby to have underſtood ſuch high Revelations, and profound Myſteries.

Yea, they bluſh not to affirm, that St. *John* was an excellent Magician: nor do they ſtick to ſay, *That even our bleſſed Saviour* Chriſt Jeſus *himſelf, was a moſt abſolute and perfect Magician*, as mine own ears hath heard it oftner than once or twice related by ſome of that Society, and ſuch as I am able to nominate.

And thus much for the *Jeſuits* Church; onely take this direction along with you, Thoſe Vaults and Rooms under-ground, which I mentioned even now, thoſe ſecret Conveyances and *Circean* Dens, are for the moſt part contrived to be under the Quire or Cloiſter, not where the people do walk or ſtand.

And now when thou ſhalt paſs from their Temple into their Study, (for I will ſay nothing touching their Parlour, or Chambers, Refectories, or places of Recreation, inſtruction of Novices who are newly admitted, and the training up of other Scholars committed to the *Jeſuits* tuition; nor yet touching the method and order of their Studies) When, I ſay, thou ſhalt enter into their publick *Library*, thou ſhalt find a moſt exquiſite choice of Authors of all ſorts, all of them moſt curiouſly bound up in Leather or Parchment,

Parchment, with Fillets of Silver or Gold: and as for ſuch whereof there is daily uſe, they are laid in order upon Desks, faſtned with Chains upon a long Table.

But as for the Inner *Library*, that is onely reſerved for the Fathers of the Society; it is free for none but them to go in thither, and to borrow thence what Books they think good. Thoſe ordinary Books are onely free for the *Juniors* of the Society, nor may they take a Sentence out of the reſt without ſpecial leave obtained from the Regent.

Moreover in this firſt Library are no Heretical Books, (as they call them) but onely the Writings of moſt approved Authors, and *Catholicks* all, for they hold any other unworthy to be placed amongſt them, as fearing perhaps they ſhould infect the reſt.

Look therefore upon thy left hand, and there thou ſhalt ſee the wretched Books of *Heretick*s, (as they term them) ſtanding all in Mourning for the faults of their Authors, bound up in black Leather, or Parchment blacked over, with the very leaves thereof died in black.

Of theſe, not one of the Fathers themſelves may make choice or uſe, without leave obtained from the Regent before-hand: but your inferiour *Jeſuits*, and younger Novices, may not be ſo bold as to deſire the ſight of any one of them, except he will before-hand, with all virulency and bitterneſs, rail upon and diſgrace the Author whom he deſireth to ſee, by ſome infamous Libel, and ſcurrilous ſatyrical Verſe or Writing.

In the midſt of theſe ſeveral *Libraries* is placed a Study, being divided into many Seats, diſtinct and ſeperate one from another, with a blue covering; *On the right ſide whereof ſit the Fathers, on the left the Under-Graduates, who have already taken ſome Degrees upon them.* The other Novices, or *Freſh Men* (as we call them) ſit mixt with the Fellow-Commoners, *that they may take notice of them, and every man in his turn beat into them by continual diſcourſes the ſweetneſs and excellency of the Order of Jeſuits: eſpecially into ſuch as are of the richer ſort, or wealthy Heirs.*

I will ſay no more at this time as touching their Studies, but I will deſcribe briefly the manner of the Viſitations which every Provincial maketh, becauſe it is a point, which, as I think, and for any thing that I ever read or heard, hath been never hitherto divulged by any.

Now every *Provincial* taketh his denomination from the Pro-

vince, or Kingdom rather, which is committed to his Charge and Overſight. His Place is to viſit the ſeveral Colledges, to take an account of their Revenues, and overſee their Expences exactly and punctually; to take notice what Noble Perſonages commit their Sons to the tuition of the Society, and how many they are in number? Whether there be not yearly an increaſe of Scholars, as alſo of their Means and Revenues? Whether there be any converted from *Proteſtanti in*, and how many ſuch?

If there be no ſuch thing, or if the Popiſh Religion have loſt ground, or if there be any decreaſe of their Wealth, he ſharply reproveth their ſloath and neglect, and chargeth ſtrictly, that they make an amends for the wrong they have done, and loſs they have received in this caſe. But if they have beſtirred themſelves bravely, and converted (as they call it) or rather perverted many Souls to Popery; if they have been frugal, and ſcraped wealth together, he praiſeth them very highly, and extolleth them to the skies. Moreover he demandeth what is the opinion of the neighbouring *Hereticks* concerning them? What be the projects of the Nobles? What meetings they have? How many? and where? What they conſult upon? What they reſolve to do? Whether the Heretical Princes (as they term them) delight to live at home or abroad? To whom they reſort moſt frequently? What is the ſeveral diſpoſition of every one of them? In what things he is obſerved to take moſt delight? Whether he take any care of his People or not? Whether he be a Religious Prince or not? Or rather, whether he be not a man who delights to take his pleaſure in Drinking, Wenching, or Hunting? Whether he have have any Catholicks about him, or that are near unto him? What the People report abroad concerning their own Princes? Whether the Churches of the Adverſaries be full of reſort or not? Whether the Paſtors of thoſe Churches be learned and diligent men in their Place and Calling, or otherwiſe lazie Lubbers, and unletter'd? Whether the Profeſſion of Divinity thrive in the neighbouring Univerſity of *Heretucks*? Whether their Divines maintain frequent Diſputations, and againſt whom principally? What Books they have publiſhed of late, and upon what Subject?

To theſe, and ſundry ſuch queſtions, if the Regent, and the reſt of the Fathers do anſwer punctually, he doth wonderfully commend their induſtry and vigilancy.

If he find them defective in anſwering to theſe or any ſuch demands,

mands, he reproveth them ſharply, ſaying, What mean you, my Maſters? Do you purpoſe, like lazie Companions, to undo the Church of *Rome*? How do you ſuppoſe your ſlothfulneſs in theſe weighty affairs can be excuſed before his *Holines*? How is it that you preſume to take theſe Places upon you, and to manage them no better? What or whom are you afraid of? Why do not you buckle up your ſelves better to your buſineſs, and perform your places like men? Theſe things (if you had been ſuch men as you ought to be) had not been to do now: Theſe things ſhould have been done long before this time. Do you obſerve the incredible watchfulneſs of the Hereticks, and can you be lazie? And with theſe or the like ſpeeches he whetteth them on to their duty.

At the laſt, he enquireth as touching the Scholars, Fellow-Commoners, Novices, and the reſt, How many they are in number? How much every one hath profited? To what ſtudy or delight each one is inclinable? Whether there be any one amongſt them that is ſcrupulous, or untractable, or not a fit ſubject to be wrought upon? For he adjudgeth every ſuch an one fitting to be removed from the Study of Divinity, except he have been very well exerciſed in the Diſputations in Schools, and have a very great and good conceit of their Religion beaten into him. Moreover he enquireth if they have any one in the Colledge, who can be contented, for the advantage of the Catholick Cauſe, to undertake any laudable attempt, and to ſpend his blood in the Cauſe, if at any time neceſſity ſhall ſeem to require it.

And at laſt, he ſendeth away all theſe Informations, being ſealed up, unto the Father General at *Rome*, by whom they are immediately made known to the Pope himſelf, and his Conclave of Cardinals: And ſo by this means an order is taken, that there is no matter of action ſet on foot, nothing almoſt conſulted upon throughout the whole Chriſtian World, which is not forthwith diſcovered unto the Pope, by theſe Traitors, that lurk in every State and Kingdom. Alſo it is not to be omitted, that the *Jeſuits* are tranſlated by their Provincial from one Colledge to another, and that for the moſt part once in three years, that ſo the Provincial, out of their ſeveral diſcoveries, may attain to unlock all the ſecreteſt Cabinets of the Prince and State where he doth reſide.

In the laſt place I will add, inſtead of a Corollary, ſome ſtrange and wonderful devices of the *Jeſuits*, which being but of late

newly hammered in the forge, they have earnestly endeavoured, yea, and at this day do labour, tooth and nail to put in practise by publick consent, for an Innovation to be made both in the Church and State throughout the whole *Roman* Empire. To this end, their chief and only aim is, how to set the Princes of the Empire together by the ears, and by taking off some of the Principal Doctors of the Church, to bring the tyranny of the *Spaniard*, and the Primacy of the *Pope*, into *Germany*. Concerning which very project I have heard the Provincial *Del-Rio* himself, discoursing sometimes, whose plots and Machinations, were such as follow. In the first place (saith he) care and pains must be used, to estrange the affections of the Princes of the Empire, one from another.

'Now the means (said he) to effect that, is to work upon their contrariety of opinions, in matters of Religion: And for this end let the Emperor be incited to make a Declaration, that he will not grant liberty of Conscience in matters of Religion, except there shall first be a restitution made of such goods, as were taken from the Clergy upon the Treaty at *Passaw*: for this is a point whereat they will stick assuredly, and deny it.

Let the Emperor thereupon send his Princes, and demand the same of the Cities of the Empire. They will either obey or deny: if they consent and obey, all is well: if they refuse, let him proclaim them Rebels, and expose them to be seized upon by the next neighbouring Princes, but still let the matter be so carried, that he be sure to oppose a *Lutheran* and a *Calvinist*, the one against the other.

Moreover, some device must be found out, *that the Duke of* Bavaria *may fall out either upon the Elector* Palatine, *or upon the Duke of* Wittemberg, *for then may the Emperor be easily won to proclaim him Traytor whom the Duke of* Bavaria *shall dispute, and all means taken away of making pacifications either with Papist or Calvinist for them*; besides, thereby will be raised unreconcilable dissensions in the Empire, never to be quenched before an highway be made for the accomplishment of our desires. For the further ripening of which Design, the *Jesuits* unbethought themselves further of this *Stratagem*. It will follow (say they) necessarily, when any City of the Empire shall be proclaimed rebellious, *that every several Prince will be more ready and willing to serve his own turn upon the spoil thereof, then to admit any other that shall be emulous of the same booty to prevent him*. This

for

for the Generality. More particularly yet, means must be found out, to set the Princes of *Saxony* at difference, that their strength and power may be broken, or at least weakened.

Now that may be most conveniently effected thus: first, if the Administration of the Primacy of *Magdeburg*, which now is vacant, be given to the *Bavarian* Elector of *Colen*, neither the Marquis of *Brandenburg*, nor the Duke of *Saxony*, will easily grant their consents thereto.

Secondly, if that succeed not according to our desires, there must be some cause pretended, why the Duke of *Saxony* either doth seem worthy, or ought to seem worthy to be removed from the Electoral Dignity. For, if in times past, the Princes of the Empire cast down *Wenceslaus*, from the *Imperial* Throne, because they had adjudged him a negligent Prince: surely the Emperor may take as just an occasion, to remove, from the Electoral Dignity, the Duke of *Saxony*, who is drunk every day. And in this respect, let his *Imperial* Majesty restore and confer that Dignity, upon the house and family of the Duke of *Weymar*. And because these Princes are yet under age, let the Administration of that Electorship, be committed to *Henry* of *Brunswick*, a learned and vigilant Prince. This project being once set afoot, cannot chuse but beget infinite distractions, throughout all *Saxony*, so shall it come to pass, that they shall waste and weary themselves one against another, and by that means, become utterly unable to withstand a common foe, when he shall come upon them.

And as for the Marquis of *Brandenburg* and them of *Pomerania*, let means be used to move the King of *Poland*, who is the Emperors kinsman, to covenant with his uncle the King of *Sweathland*, that they two shall invade and divide *Prussia*, and *Canton* the same: which thing the Marquis of *Brandenburg* will oppose with all his powers. Now as concerning the *Landgrave* of *Hessen*, he must be urged and solicited daily to divide the inheritance equally with his uncle *Ludowick*, and to resign the government of *Hertzfield* to the Bishop of *Wirtzburg*: if he refuse to do so, let him be proclaimed Rebel, and let his inheritance be assigned unto his uncle *Ludowick*.

Moreover, as for the Duke of *Wittenberg*, and the Elector *Palatine*, they two may with ease be set together by the ears, if the Duke be commanded to make restitution of some Religious houses, or otherwise upon his refusal be proclaimed Rebel, and some neighbouring

bouring Monaſteries be aſſigned to the Elector *Palatine*, and amongſt them one eſpecially, which he hath been obſerved to have aimed at long ago.

And theſe be thoſe killing projects of the *Jeſuits*, which I have have heard from their own mouths, not without admiration even to aſtoniſhment, and they have many more of like ſort, all which I do not at this preſent remember.

Moreover, there hath been a Conſultation among the *Jeſuits* to ſend abroad ſome bold *Aſſaſſinates*, who by Poiſon or by the Piſtol, may cut off the Principal Doctors of the Reformed Churches, fellows who are ſo abſolute Maſters in that trade of Poiſoning, that they are able ſo to infect Platters, Saltſellers, Baſons, Kettles, Pots, and Caldrons, and ſuch like veſſels of ordinary uſe; that albeit they ſhall be ten times over-waſhed and wiped, yet ſhall they retain the power and infection of moſt deadly and ſpeeding poiſon. Wherefore, I humbly adviſe all godly and Religious Governours and Miniſters of the Church, that hereafter they be wary, and cautelous how they truſt any, but ſuch as of whoſe fidelity they have had ſufficient trial.

And theſe things could never have fallen within compaſs of mine underſtanding, nor ever did, before ſuch time as I heard them from the Principals and Heads of the *Society* of *Jeſuits*, together with many other particulars, which I held my ſelf bound in Conſcience to reveal to the world, for the good of my Countrey, and of the Church of *Chriſt*.

CHAP. VII.

The reaſons why this Gentleman *left them, and turn'd Proteſtant, and the miſeries he ſuffered by the Jeſuits and others, before he arrived into* England.

THough I had not yet attained to the years of a man, yet I was ſtill (as all are by natural inclination) well affected to my native ſoil, which the *Jeſuits* perceiving (though they ſuſpected not any thing to the contrary but that I would continue a Catholick) they declared daily to me how much I was obliged to God, for delivering me out of the bondage of Error and Hereſie in my very infancy, and diſ-ſwaded me withall from converſing with any

of

of my native Countrey, which were not of the Church of *Rome*, upon pain of being Anathematized, and rejected out of the same holy Catholick Church. And when they heard of the decease of my Grandfather and other kindred, they charged me not to wish a *requiem* to their Souls, because they were Hereticks, and so by consequence are damned in Hell, and commanded me to pray to the Virgin *Mary*, and to all the Saints in heaven for the rest of my surviving friends, that they might at length become Proselytes to the *Roman* faith and obedience, I gave them the hearing with patience; but when I came to be of the age of 18 years, or thereabouts, I began to read the sacred Scriptures in secret, and being curious to know the grounds of the differences between the Protestants and our selves, *viz.* of the Popes Supremacy, the real Presence of Christ in the Eucharist, the Indulgencies, Pardons, and profits of Purgatory, with the Popes Authority to set up and depose Kings, (for, *nitimur invetitum semper cupimusque negata*; *we have a very itching desire to that which is most strictly forbidden us*, which we had from our grandmother *Eve*.) I began to enquire into and examin the lives and courses of our *Jesuits* and Priests, and besides, I supervised the Letter of Dr. *Hall* and Mr. *Bedel*, which I found in my fathers Study, *&c.* And after I had conferred one thing with another, I found more resemblance of Probability in the Protestants Religion, than in our own; Besides I never found any pregnant proof that they could alledg out of the Scriptures that the Pope was the only Head of the Church Militant; nor that the Apostles of Christ were commanded to exercise any Spiritual or Temporal Jurisdiction over each other, but directly to the contrary, and least of all, over all other Dominions in the World. Nor could I ever find they had good authentick Arguments for Purgatory, Indulgences, holy Grains, Meddals, *&c.* As for the real Presence of Christ in the Eucharist, I could never obtain a full liberty from my reason to believe it; And as for the Popes Bull (for which each person from 7 years of age and upwards gives 2 pence to his Catholick Majesty, by vertue whereof he may eat any grosse meat (called *grossum*) with eggs, milk, butter, cheese, *&c.* on Saturdays, and such like days; I perceived this to be but a trick of State-policy of the King, with his coffers, the Pope giving him way, and sharing with him in the profit;

Now touching their Miracles, they pretend to be daily done in *Spain*,

Spain, *Flanders*, *Italy*, and other parts, (though inquisitive about them, yet) I never could see any. And as for the holy *Crucifix*, which is in the Suburbs of the City *Burgus*, which they shew to great Personages, with as much devotion as if it had been *Christ* himself, telling them, that his Hair and Nails do grow miraculously, which they cut and pair every month, giving them to Noblemen as holy Relicks, forsooth, I judge it a thing incredible, and thereby all their pretended Miracles to be but meer Impostures. As likewise the grand Miracle of *Hermana Lucia*, the Nun of *Carrion*, who for twenty years space hath lived by the bare receipt of the Host, which if any could believe in truth and reality, argues, in my opinion, a very sottish Credulity. And infinite other Miracles and Relicks which they have, I have found to be meer Cheats and Cosenages. As also their *Masses* for the dead, and delivering of Souls out of Purgatory, by saying Mass for them on a Priviledged Altar. Nay, some of them make Spells of their Relicks, as *Peter Godfrey*, that Priest of *Marseils*, (famous for infamy) who was burnt not many years since, for bewitching the principal Ladies of that Province; for instead of *Agnus Dei*, and other Relicks, he gave them Inchantments, whereby they might fall in love with him, (of which you may read at large in the *French* Tragical History.)

Moreover, I examined the cause why the Pope should beautifie *Garnet* and *Campian*, with several others, as Saints and holy men, and could find no manner of colour and ground, except it were because their Souls were so frightfully black with the Gun-powder Treason, that they were in danger to terrifie all the Devils Guests of that Generation; and therefore to abate of their dreadful aspect, he painted them, and of *black* made them *white Devils*. For the *Jesuits* themselves confessed to me, witness Father *Bently* and Father *Freeman*, the one Minister of the Colledge at St. *Omers*, the other, one of the Masters of the Schools: that the Legend of Miracles of their Saints is, for the most part, false; onely (said they) it was made with a good intention (forsooth) and that in this particular it is not onely Lawful, but *Meritorious* to lie and write such things, to the end the common people might, with greater zeal, serve God and his Saints, and that otherwise there would be no means to govern them, and especially to draw the Women to good order, being by nature more facile and credulous, and for the most part addicted to novelties and miraculous events.

Likewise

Likewiſe I deteſted that Doctrine of theirs as abominable, *viz. That it is a very meritorious thing to Kill or Depoſe any King or Prince who is Excommunicated by the See of Rome.*

Likewiſe the diſcontent of my Father after his death, and his Letters to his Brother in *England*, gave me to underſtand, that the *Roman* Faith was not the ſureſt way to Salvation. [*What this Gentleman's meaning is, I cannot certainly tell, I have writ his own words* verbatim; *I ſuppoſe his Father walked after his death, and related ſeveral things that evidenced a diſturbed mind, upon the account of the Catholick Religion, &c.*]

Likewiſe theſe moſt abominable dealings that are uſed at the Election of their Popes, being choſen, for the moſt part, by favour and money, their Predeceſſors being extinguiſhed by poiſon and villanous means, and for which end the King of *Spain* hath Ambaſſadors continually employ'd at *Rome*, which confer great largeſſes of annual Penſions, to inflame them to nominate him Pope whom he pleaſeth. The like doth the King of *France* by his Ambaſſadors; but the *Spaniſh Indian Oyl* for the moſt part greaſeth home to the purpoſe: For when the *Spaniards* ſaw the King of *France* to invade the *Valtoline* in the year 1624, that the Pope took his part as one of his Creation, they began to caſt out Libels, and ſet them upon the Paſquil of *Rome*, threatning the Pope with a ſudden end if he did not recant; which he did, for fear the *Spaniſh* venome might operate in his ſtomach.

Likewiſe the detenſion of the Kingdom of *Naples* from the Pope confirmed me, that the *Spaniards* were, and are little better than *Atheiſts*, onely making uſe of the Pope for their own particular, ambition, and ends, as to confirm and eſtabliſh him in unlawful Monarchies, and under colour of Religion to make Subjects become Slaves.

Moreover *Charles* the Fifth ſacking *Rome*, and with his Army beſieging the Pope in his Caſtle of St. *Angelo*, was to this particular end, to confirm him Emperor, and to colour and maintain all his unlawful Uſurpations.

Likewiſe it confirmed me in the Proteſtant Religion, to ſee how *Flanders* and other parts, the Jeſuits, Friers, and others, before they enter their Colledges, Monaſteries, and other Religious Houſes, to be Probationers onely for a week or a month, their Friends, Parents, and others give them a good ſum of money to ſpend in Ale-houſes, Taverns, and other prophane Houſes, for to

take their farewell of the world; of which I was an eye-witness both at *Antwerp* and *Douay*.

Likewise it confirmed me in the said Protestant Religion, to see Protestants with whom I conversed, so modest, religious, and honest, quite contrary to the report of the Jesuits, who make them worse than Devils. All which I having well consider'd, and also observing the cozenages and impostures of the Jesuits, Priests, and Monks in St. *Omers*, *Douay*, *Flanders*, *Spain*, *France*, and elsewhere, my Father being dead, and I at my own disposal, I came for *England*, where intending to declare my self a Protestant, I was advertised by some great Personages of Authority in this Kingdom, to keep my resolution for a time, that so I might the better discover the Plots and Stratagems of our Adversaries, and hereby do my Country far greater service.

Whereupon I straight made my repair to the Court of the Arch-Dutchess, where being suspected as a Spie, I was in great danger of my life, by the negligence of some who had employ'd me; I had forthwith been imprisoned, had not Earl *Gondomar* interceded for me, who never could be perswaded that ever I would turn Protestant, being so long confirmed in the *Romish* Religion. But I would not let any occation over-slip me, but taking the best opportunity time did then allot me, I directed my course for *England*.

Where after a quarter of a years abode, I was sent back again into *France*, having my residence at *Paris*, where I gave intelligence to some great Personages of this Kingdom: and sending Letters by my Man for *England*, he being bribed by some of our Land, (whose names I here spare) they were intercepted and delivered to a *Scotch* Doctor, Dr. *Maxlo* by name, whom the Letters partly concerned. Now at this very time one *Smith*, Nephew to the Bishop of *Chalcedon*, staid two months in *Paris*, on purpose to have kill'd me.)

This became an occation of great affliction to me, for being by him discovered, my Pension from *Spain* was debarr'd me, and forthwith the Jesuits and Priests banded themselves, and conspired against me, and caused my Host to imprison me for some Moneys I owed him, where I suffered for six months space; receiving Letters from my Mother in *Spain*, (who perswaded me to fix my self either in *Naples*, *Milan*, *Sicily*, &c.) and several visits from the Fathers, (who could not well tell what to conjecture of me) I entertain'd them with all outward shews of favour, &c. till my Mother

ther had paid my debts with my own Penſion, and being freed out of Priſon, I ſhew'd them a fair pair of heels, and in ſtead of going towards *Spain* or *Italy*, I bent my courſe towards *England*, taking my journey towards *Roan* and *Deep* in *Normandy*; and finding no Shipping at either places, I bent my courſe for *Callis*, taking my journey by a Town call'd *Arks*, or *Arka*, where lodging at an Inn, I (with a fellow Companion) was robb'd by Soldiers, and in extreme danger of our lives; and being eſcaped that difficulty (bleſſed be God) I ſoon fell into a greater; for being embarqued in an Engliſh Veſſel newly come from *Dover*, there being five or ſix Papiſts in the Ship, bound with me for *England*, it hapned that ſome of them knew me; and underſtanding that I had left my Penſion, &c. fear'd that I had no good affection to the Catholicks in *England*, and therefore they accuſed me as a Spie againſt their State: Whereupon the Captain of the Ports committed me to Cuſtody, and the Serjeant-Major of that Town caſt me into Priſon. I began to manifeſt my innocency; but he told me I was falſe, and was accuſed by *Angels*, (meaning the *Jeſuits*) and preſented me to the Rack to extort Confeſſions from me, where I was kept in a Cage or Dungeon, remaining under ſeven Locks, for the ſpace of three days, without any food; my Bed was Straw, which had not been changed in ten months, without any cover; as for my Shirt, I never had any variety, my hair grew wild and ſavage-like, my Companions were thouſands of Lice and Fleas, and in this miſery I continued near ten months. And to augment my miſery, Father *Baldwin*, with the reſt of the *Engliſh Jeſuits* in St. *Omers*, not onely ſent, but came themſelves to *Callis*, to perſuade the Governour for my continual reſtraint during my whole life. The *Jeſuits* in *England* alſo hearing of me, writ Letters to *Callis* to the ſame effect.

At length I perceived my life was the mark they ſhot at, (they not long before having determined to hang me for a Horſe-ſtealer) had not the truth been diſcovered by one *Carpenter*, the King of *France*'s Advocate-General, and one of the Politeſt Wits for Law in the whole Kingdom, whoſe hap it was at that time to be in Priſon with me.

To be ſhort, ſeveral Perſons of quality hearing of my miſery, interceded with the Governour in my behalf, as my Lord *Mountroſs*, who had been taken Priſoner at the Iſle of *Ree*, Colonel *Grey*, Mr. *Walter Mountague*, the Governour of *Pontel*, who was my Lord *Mountjoy*'s Conductor, but all in vain: Nay, the King of

Denmarks

Dee was his youngeſt Son, coming by *Calis* at that time, and travelling for *Holland*, did the ſame, as alſo *Sir Edmond Vernam*, and Mr. *Hawkins*, the Kings chief Agent did the ſame, but none could prevail; onely they relieved me with Moneys, which the Jaylor for the moſt part got from me, threatning to keep me more reclufe if I did not give him the better half; and there paſſed not one perſon of note by, but (for his own lucres ſake) he acquainted them with my caſe. At laſt, through the great Providence of God, one Mr. *Scipio Intima*, a Gentleman of *Friezland*, came that way, (who had been my fellow-priſoner at *Paris*) and he never left ſolliciting, till he obtained leave of the Governour that I might have an equal Trial by Law, which before this I could not obtain, and ſo got leave, that the Kings Advocate might be my Counſellor. All which being granted, (through great importunities) my Advocate began to write the occaſion of my unlawful detention, with a Petition which he ſent, drew up, and preſented to the High Court of Parliament at *Paris*, where the Parliament commanded all my Adverſaries and Accuſers to be perſonally cited before them. My Advocate did likewiſe challenge the Law of the Kingdom, which is, that no Malefactor can be kept in priſon above three months, but he muſt have either the Sentence of life or death to paſs upon him, unleſs it be for Treaſon againſt the Kings proper Perſon, I having continued a long while in Priſon contrary to the ſaid Law. All which was ſo well pleaded and alledged by my Advocate in my behalf, that there was no accuſer to prove any thing againſt me; ſo that the High Court of Parliament declared me innocent, and condemn'd the Serjeant-Major of *Calis*, and the reſt of my Adverſaries, to the reparation of Honour, Damage, and Intereſt; and ſo forthwith I was ſet free. Thus giving Almighty God hearty thanks for this his gracious deliverance, in freeing me from the hands of theſe infernal Monſters and blood-ſuckers, (and at ſuch a time when all hope was fled and gone) and of their Faction, I forthwith embarqued my ſelf, and came into *England*, with full reſolution never to depart out of it, beſeeching God to make me a worthy Member of his Catholick Church of *England*, unto whoſe ſweet embraces I happily arrived, after very many perſecuting afflictions and miſeries thus endured.

And now, courteous Reader, thou haſt had a view of my Travels, Obſervations, and Miſeries, which it pleaſed God I ſhould endure abroad; in the Narrative of which, I here vow to God (in whoſe holy preſence I am, and muſt in another manner ſhortly appear) I have not written any thing, but what for the moſt part I have been an eye-witneſs of. So beſeeching God to keep in true faith, concord, and unity, this our Kingdom of *Great Britain*, *France*, and *Ireland*, (together with all Proteſtant Dominions) I reſt an humble Suppliant at his Throne of Grace, that the end of all may be Gods everlaſting Glory, and his true Churches eternal Peace and Reſt.

F I N I S.